Evangelical Repentance
UNTO
SALVATION
Not to be Repented of,
Upon 2 *Cor.* 7. 10.

And as most Seasonable;
Short Considerations on that Great Context *Hebr.* 12. 26. *Yet once more I shake not only Earth*, &c.

Upon the Solemn Occasion of the Late Dreadful *Earthquake* in *Jamaica*; and the Later Monitory Motion of the Earth in *London*, and other Parts of the Nation, and beyond the Sea.

Whereunto is Adjoined a
DISCOURSE on
Death-Bed Repentance,
On *Luc.* 22. 39.

Now God commandeth every one every where to Repent. Acts xvii. 20.

By T. Beverley.

London: Printed by *R. Smith*, for *W. Miller* at the *Gilded Acorn* in St. *Paul's* Church-yard, where Gentlemen and others may be furnished with Bound Books of most Sorts, Acts of Parliament, Speeches, and other sorts of Discourses, and State-Matters; as also Books of Divinity, Church-Government, Humanity, Sermons on most Occasions, *&c.* MDCXCIII.

UMI

Licenſed and Entred

According to

ORDER.

THE

Epiſtle Dedicatory

TO THE

KING and *QUEEN.*

TO *Their* Majeſties *is moſt Humbly preſented Theſe Diſcourſes of* Repentance, *extending to* National Reformation, *in order to the* Kingdom of Chriſt. *Into which are inſerted Conſiderations upon the late* Earthquake *in* Jamaica, *and the later Motion of the Earth in* London, *and other Parts in the Na-*

1023911

tion, and beyond the Seas: And all this on greateſt Right and Due. For who, as Religious Princes, are ſo concerned in Publick Reformation *according to all the Precedents of Scripture? Who, as Proteſtant Princes, are Intereſted in the* Kingdom of Chriſt? *of which the* Proteſtation *againſt* Papal *and* Antichriſtian Abominations, *and* Uſurpations, *was a Preparation; even for that* Kingdom of Chriſt; *tho at the diſtance of* 180 *Years, ſtyled in* Prophecy, Half Time, *near expiring into the Succeſſion of that* Kingdom; *when* Reformed Princes, *truly ſo, ſhall not loſe, but highly gain in Glory; Who,*

as

as Good, and, indeed Gracious Princes, are ſo deeply affected in publick Judgments, unhappy Revolutions; or general Mercies and happy Revolutions; foreboded by Earthquakes *or Gentle Moves of the Earth? For they are* Nurſing Fathers *and* Nurſing Mothers *of their People. And of what Princes can we hope or promiſe our ſelves better than of their ſo United* Majeſties, *Two-One in True Religion? As therefore the* Supream Majeſty *was pleas'd to give particular Directions to Themſelves of thoſe* Tremblings *of* Earth; *whether for Judgment and Repentance; or for Mercy; in their* Port *in* Jamaica

Jamaica; *ſtyl'd* Royal; *and in this their* Capital City; *and not only ſo, but peculiarly in the* Camp Royal *in* Flanders; *So All theſe Diſcourſes upon All, are moſt Humbly and with profound Obeyſance firſt laid at their* Majeſties *Feet; as having the firſt National* Epiſcopacy *committed to them from God in Succeſſion to* Conſtantine *the firſt Chriſtian Prince; in much greater and truer Right, than the* Popes *have their Primacy from* Peter; *or his* Hierarchy *their* Epiſcopacy, *from the* Apoſtles; *And next it is Preſented to the National* Epiſcopacy *ſo Conſtituted by their* Majeſties; *even as an* Evan-

gelical

gelical Miniſtry, *is, I hope, more immediately committed to them by Chriſt; wherein being near to Chriſt; as in their National* Epiſcopacy *to their* Majeſties; *they can, and I doubt not, will Repreſent to them what is according to his Goſpel by this Miniſtration. For wherein have we in the Hiſtory of Scripture found a greater Configuration of the happineſs and ſtability of Times? than when* David's, *and* Nathan's; Jehoſaphat's, Micaiah's, *and* Jehaziel's; Joaſh's *and* Ichoiadah's; Zerubbabel's, *and* Joſhuah's; Nehemiah's *and* Ezra's *have been conjoin'd! And in* Church Hiſtory, *than when* Conſtan-

Conſtantine's *and* Athanaſius's; Theodoſe's *and* Ambroſe's; *the* Proteſtant Princes *and* Luther's &c. *and in our Nation; than when ſuch as K.* Edw. VI. *and* Cranmer, *&c. or Q.* Eliz. *&* Jewel, &c. *have been United in* Publick Reformation. *And oh that at ſuch a time as this,* General Reformation *by Both might be tinctur'd with the Knowledge of the* Kingdom of Chriſt; *when (by the* Sure Word of Prophecy *(deeply to be ſearch'd,) it is ſo near; How great Honour would be return'd from hence! All which is moſt Humbly Prayed by*

Their Majeſties moſt Humble and Obedient Subject and Servant in the Kingdom of Chriſt,

T. BEVERLY.

TO THE READER,

BY A

Friend of the Authors.

WE *live in an Age, wherein Names and Profeſſions are many Thouſands; and ten Thouſands are diſtinguiſhed thereby, every one ſaying,* Lo, here is Chriſt, *and* Lo, there; that thou haſt a Name, that thou liveſt, *may be ſaid to the National Church, and to all the Diſſenting Churches among us; the* Temple, *the* Temple, *ſaith the one, and ſaith the other; yet may it not be ſaid to the moſt of theſe Churches;* But thou

art dead, be watchful *and* ſtrengthen the things, that remain, that are ready to Dye, *Rev.* 3. 2, 3, 4. *God hath (I am perſwaded) a* few Names *in all, and every the ſaid Churches,* who have not defiled their Garments, *but do indeed repent, and turn to the Lord; who are born* not of Fleſh, nor of Blood, nor of the will of man, but of God; *ſuch to whom the* kindneſs and love of God our Saviour hath appeared, *not* by works of Righteouſneſs, *which they* have done, *but according* to his mercy *he hath* ſaved *them by the* waſhing of Regeneration, *and* renewing of the Holy Ghoſt; *and for others, let them be of the loweſt, or of the higheſt form, ſuch that have made the firſt ſtep to*

Re-

Reformation, or higher and greater ſteps thereto; they are but the leaves of the Fig Treee *that is* curſed *of Chriſt, and ſhall* ſoon wither away: *It is no matter what name you have (I would there were not any Name among us but Chriſtian); It is the Nature and Power of Chriſtianity: What is the Chaff to the Wheat? It is ſaid in the Phropheſies of* Iſaiah *and* Micah, *that the* Mountain *of the* Lord's Houſe *ſhall be* exalted to the top of the Mountains, *and* all Nations *ſhall* flow unto it; *I do not think by* Mountain *in theſe places is meant any one particular Church, by what Name ſoever they be dignified or diſtinguiſhed: But the true Living, Miſtick and Catholick Church; ſuch, who having been in the Apoſtacy, with others, do Repent,*

and

and turn to the Lord; and that you may the better know them, you have these following Discourses to help you in so great a work; some Despise this great Grace, and stumble at this mighty work of God upon the Heart, as too high, too hard, and too difficult a work; but God hath his Fire in Zion, *and his* Furnace *in* Jerusalem, *and he will* throwly purge his Floor: *There must be a* cutting off a right Hand, a plucking out a right Eye; *and it is better* going to Heaven *with* one Eye, *and with* one Hand, maimed *and* Halt, *than* to go to Hell with both. *Others say, Repentance is a legal work, fit only for old Testament Saints; There is indeed a sorrow, a rapentance that* worketh Death; *but the Repentance here*

called

called for, and exhorted to, is such, that is never to be Repented of; *That which brings the Soul poor and naked, trembling, and melting to Christ, the Prince and Saviour, that gives Repentance to* Israel, *and Forgiveness of* Sins; *And blessed you: For ever Blessed are they, whose* sins are forgiven, and whose Iniquities are pardoned; *here are the Rivers of the* Waters of Life, *the Tree in the midst of the* Paradice of God; *Jesus Christ thus Revealed, and thus received, and heartily embraced, will put an end to all differencies, debates and controversies; He that hath this* Anointing *from above; this* well of Life springing up in him unto Everlasting Life; *will not* Bless *himself in an* Idol, *nor be pleased with any pompous Wor-*

ship,

ſhip, knowing the King's Daughter is all glorious within, *and* Circumciſion *is* that of the Heart; *he knows not, nor acknowledges any, as* Lords, over God's Heritage; *but is aſſured, That the* Son of Man *came not to be* Miniſter'd *to, but to* Miniſter. *The things contained herein are the* true ſayings of God, *according to the Holy Scriptures, making the* man of God perfect, throughly furniſhed to every good work; *Did all men that have the worthy Name of Chriſtian, profeſs, and practiſe, what is herein preſſed to, and called for, we ſhould ſee* Jeruſalem a quiet Habitation, a ſure Dwelling Place; *for none ſhall then indeed harm us, if we are followers of that which is good: Here are plain Goſpel Truths, that whoſo-*

whoſoever ſtumbles thereat, it is, becauſe Chriſt is to him a ſtumbling ſtone, *and* rock of offence; *and yet miſterious and deep, that one cannever find the bottom; a River that men may ſwim in: O Chriſtian! whenever thou art ſo converſant in theſe things, let thy* profiting appear to all men; let the Dead bury the Dead; *but* go thou and follow Chriſt, *as ſoon as ever he calls thee; Never go to thy* Father's Houſe, *and bid them there* farewel; *go to Chriſt, whenſoever in the Goſpel he calls thee, or ſpeaks to thee by any private whiſpering; Go in all thy rags; ſay with the* Prodigal, *Tho I have ſpent all upon* Harlots, *and am ſtarving, having fed upon* Husks; I know in my Father's Houſe, *there is* Bread enough, and to ſpare

ſpare, *and here I periſh with hunger*; I will ariſe, and go to my Father, and will ſay unto him, Father I have ſinned againſt Heaven, and before thee; yet Take me into thy Family, tho I be but as one of thy Hired Servants: *To whom the Father will ſay*; *Don't ſtand Doubting, come in, come in to my Houſe*, bring forth the beſt Robe and put it on him, *&c. I think nothing too good for thee (my Son) now thou art returned, not a word what thou haſt been, now thou art returned, I will receive thee*; *tho thou haſt not a penny in thy Purſe, nor any good quality in thee, but this thy coming back to me*; *Thou muſt ſtarve if thou keep wandring from thy* Father's Houſe; *If I*

don't

don't feed thee, thou periſheſt; thou haſt be-thought thy ſelf at laſt, and art come home; ſtand not at the door any longer ſtarving in the cold, and for hunger; Away, Away, with thy previous Diſpoſitions, and good qualifications before coming Welcome, Welcome, come in, come in, do not ſtand at the door, I am glad thou art come; Who ever thought to have ſeen thee returning again? Bring hither the Fatted Calf, *kill it, and eat, and be merry; How merry (ſinner) canſt thou be? And they now begin to be merry, yea, and all the Angels ſtand by, and rejoyce: O! here is a Feaſt indeed. But this makes the* Elder Brother, *the* proud Phariſee, *to ſtand off* powting *and* grumbling; *And he will never more*

come

come into his Father's Houſe; For he was never ſo kindly dealt with, yet never Traſgreſſed *at any time, he was qualified, and deſerved Entertainmeut, he had done many a good Work, he had bore the* Burthen and Heat of the Day, *and therefore expected to have received more than they that came at the* Eleventh Houre; *to whom God will ſay,* Is thine Eye evil becauſe mine is good? *Let us then all be deligent to lay up for our ſelves* a Treaſure *in* Heaven; *we ſee, or may ſee, All things here Periſh* with the uſing. *This is a* ſhaking time, *God is now* ſhaking all Nations, and it is, that the deſire of all Nations may come. *He that Epiſtolizes this, is*

a Friend

a Friend to the Author, and well acquainted with his endeavours to preſs after, (and Witneſſing for him, as well skilled in) the truth and the inſide of Religion; That he is a man taught of God, *and wiſhing well to all that are gone beyond him; and hoping the Lord will not* deſpiſe the day of ſmall things; *knowing*, the humble he will teach his way, and the meek he will guide in Judgment. *I have preſſed the Author to permit theſe things to come to light, which at laſt is condeſcended to: If God bleſs it to they* Edification, *Converſion, Reformation, ſay, It is not* in him that willeth, nor in him that runneth, but in God that ſhews mercy; *for neither is he* that planteth any thing,

thing, *nor he that* watereth Any thing; but God that giveth the Increaſe; to him be glory, and praiſe for ever, and ever, *Amen.*

To the moſt Reverend,

THE

EPISCOPACY

OF THE

Church of *ENGLAND.*

I Do not arrogate to my ſelf (*Moſt Reverend in our Lord*) in Preſenting to your Hands this following Diſcourſe, to offer you any thing but what you have before receiv'd from the moſt *Excellent Maſter*, and *Teacher*, the *Holy Spirit*, in the

 Scriptures,

Scriptures, and *Word of God*; Given by the *Great High Prieſt*, aud *Apoſtle of our Profeſſion*, that *One* Shepherd, the *Chief* Shepherd, and *Biſhop of our* Souls, *Chriſt Jeſus*; and what *you your ſelves* have often, I have greateſt Reaſon to hope, and believe, Diſcours'd, with cleareſt *Evidence* to the *Underſtandings*, and *Convictions upon the Conſciences* of them, that heard you.

This notwithſtanding I have very great Reaſons, for making *this Humbleſt Offerture* to you.

1. That by diſcourſing and arguing a point ſo acknowledgly Great, ſo Fundamental and Eſſential, not only to Chriſtiani-

ſtianity, but to Natural Religion, and all Morality: If it ſhall be acceptable to you, as I cannot but truſt it will, becauſe it is ſo agreeable to Scripture; I may reconcile my ſelf to your more, not only Favourable, but Deep *Conſideration* in *ſo great Points* of *the ſure Word of Prophecy*, as I have heretofore preſented to you; and have made ſome Reference unto, in this very Doctrine of Repentance, as moſt Connatural to it.

For though I know there is a Difference between ſuch a plain, and unconteſtable Truth of Scriptnre, as Repentance is; and what lies in the darker

Folds and Plaits of Scripture, in the *Hieroglyphick Figures*, and *Prophetical Numbers* of it; and it may ſeem therefore *impoſſible*, or *highly improbable*, that *I eſpecially* ſhould attain *the Certainty of the Words of Truth*, to *anſwer* and *apologize the Words of Truth*, in *the great dependencies of Prophecy, to them that ſend to me for them.*

But, as it is well urged againſt the *enemies of the Natural Religion*, as well as *Revealed*; that though there cannot be *Mathematical Demonſtration* of thoſe *Great Truths*, as of *Euclid's Propoſitions*; yet there may be *as Convictive Proofs*, in their kind, and *as ſatisfactory to*

true

rue Underſtanding: Even ſo I affirm, that *the Prophetick Images, and Numbers*, if they are *attently eyed*, and *compared*, may be as certainly Aſſur'd; and Intellectual *enquiries* even *ſatiated* with *the evidence* of them; Though they are not under ſuch Proofs, as the plain Doctrines and Precepts of *Scripture*, yet by ſuch a *Probation*, as is moſt proper to them, they are certain in their *kind*: As the *proof* of ſo plain a point in its kind, as *Repentance* is, is as certain in its kind, as the *proof* of *Natural Religion*, in its *Kind*; which is as certain, as a *Mathematick Propoſition*, in its kind: So ſure is *Prophecy*: In the *Good-*

neſs of our Creator, and *Mediator*; in *giving, and ſuſtaining* our *Faculties* in the true uſe of themſelves; ſo ſure are *each of theſe*; and *each of them*, in their kind, as ſure the one, as the other; even the *Word of Prophecy*, ſure as any. ¶

For as I have often ſaid, even theſe *Enigmatical parts of Scripture*, are moſt *certainly*, as will be *eaſily allowed*, infallibly true in their own ſenſe: They are therefore to be underſtood; For ſo is all Truth: They are Revealed; and therefore it is intended by God, they *ſhould be underſtood*. If to *be underſtood*, they may *be known, they are truly underſtood*, by the *Conſciouſneſs to ones ſelf* of *the*

the evidence of thoſe *Critierions*, and *Marks of Truth*, moſt *Connatural to them*; that *All Parts* anſwer one to another; that they anſwer to what muſt be moſt *apparently* the *main Scope and Intention* of the *whole*; and that *Hiſtorical Matter of Fact* anſwers all along; which makes *all certain*; As he that hath *a Key to a Cyphar*, or to *Hiſtory* in *Picture* or *Emblem*, *may be aſſur'd he hath it, when he* Finds all agree, one part with another; and the whole with what was reaſonable to be expected, and ſuppoſed to be the *Deſign*.

And if any one ſhould ſay, *Why ſhould this be* Revealed *to me*

ſo unworthy; ſo little prepared with all the Advantages of Learning and Books.

I do moſt humbly *Acknowledg* the *Dint* of this *Prejudice*; and can only *Anſwer*, as I have done ὅτως ἐγένετο εὐδοκία: So it pleaſed him, and to *humble* me to loweſt *Abaſement* (However I moſt *humbly Confeſs* wholly by my own *ſin*, and *guilt*) as in a ſolitary *Patmos* for it; And I cannot but *hope*, now I look upon my *Teſtimony* as near *Finiſhed*, and that things are juſt now upon their *Complement*, he may be pleas'd alſo to *Diſconfine* me when his *Witneſſes* are ſo near, *Comming out of their Sack-*

Sackcloth, and that I ſhall in their *Riſing*, riſe out of this *Civil Death*: But *not my will, but his will be done.*

I have therefore, I ſay, upon the whole, preſented this *Diſcourſe*, as upon one *Reaſon*; that by it you may look upon my other *Treatiſes*, as not the *Performances* of a *Fanatick* or *Phantaſtick*; or one that would φρονεῖν, παρὰ ὁ δεῖ but εἰς τὸ σωφρονεῖν. Much leſs, ὑπὲρ ὁ γέγραπται, or *what is Written*, but to *ſpeak forth the words of Soberneſs and Truth*, as well in the one, as the other.

2. That from the *Conjunction* of the one part with the other, the *Prophetick* with the *Doctrinal*,

Doctrinal, you may be, (as however I *Hope*; and am *Perſwaded* you are) more *excited*, and may move more *Vigorouſly* and *Zealouſly* in the Promoting *National Repentance* and *Reformation*; as I have alſo in the *Inferences* of the *diſcourſe.preſs'd*; ſeeing therein is moſt certainly the greateſt *Magnification* of your *National Office*, or *Epiſcopacy*; that as having greateſt nearneſs to the *Affairs*, and *Perſons*, that are at the *Top*; and who, as Springs, move what is below them; you do therein ἱερουργεῖν *miniſter* in *Offering them up to God*; For not *Worldly Grandieur*, nor any of the *Cathedralities* of your State, nor an

Animal

Animal or *Senſitive*, (however not *Senſual*) *Hoſpitality* will *ſuſtain* you; but this is the beſt *Account* that can be given of ſuch *a Pre-eminence*; when it is indeed of *National Superiority* in an *Elijah* Like Fervor, and Influence for *National Reformation*; ſeeing it is certain in an *Union* in *true Religion*; *a National* Epiſcopacy Devoted to its *true ends*, tho in it ſelf but Civil, may be ſerviceable to *National Godlineſs*.

Hereon I have ſet my Foot in this *Dedication* to you, and *Acknowledgment* of you; that if you are indeed for, and with God in your *Pre-lations*; you will be *Bleſſed*, not only with

Good

Good Wiſhes, *and* Endeavours, but with *happy* Succeſſes; not only in *Word*, but in *Power*, in ſuch your *Character* and *Station*. For all *Wiſe and Good Mens* Eyes *are now upon you*, to know not your *Names* or *Titles*, or *Speech*, but your *Power* in *Holy Influences* upon the *Nation* from you.

But the very *want of Bleſſing* from *Heaven* and *Succeſs therein*, and to find that *National Vices*, and *Irreligion ſurmount your Sphere*, *and grow up above it to Heaven*, is *reaſon* for *great Humiliation*, and even *Jealouſy* over your *Conſtitution*; tho without *your guilt*.

But this will bear you in ſo *great a Revolution*, ſonear, as

I *declare* to you. For even as that *Building*, call'd *Pauls*, that is *riſing ſo Sumptuous*, e're it *climb* to its *top*, ſhall only *ſtand*, if it can be any way *Serviceable* in that *Kingdom's Succeſſion* ſo nigh; ſo it *may be ſupported*; elſe *its goodly Stones* and *Building* will not, at leaſt, to ſuch *an uſe*, as *Cathedral only*, *be one Stone left upon another*, with how *magnificent a Zeal* ſoever it be *carried on*: It is *begun too late* to ſuch a *purpoſe*, *if it be ſo intended*: Even ſo a *National Epiſcopacy* ſuffering the *Loſs* of all that is but *Hay and Stubble in it*, as by *Fire*, may yet be *Sav'd*, or *Continue* in its *National Preſidency*, if it can be *found* as ſuch, *Serviceable*

able for *Offering* up whole *Nations* more ſpeedily to *God*, and *Chriſt*; elſe it will *vaniſh away as Froth*, and *empty Bubbles*; For let us all be ſure, *the Kingdom of God is coming upon us*, which is not *Word* but *Power*; Although therefore, you *do not ſmite the men-ſervants, or Maid-ſervants, or eat and drink with the Drunken*; Yet I humbly beſeech you to *take heed, that as Wiſe*, and *good Stewards* ſet over the *Houſhold*, you give *diligently that portion of Meat in due Seaſon*, all the moſt *efficacious Perſwaſions, and Influences for Repentance*, and even *National Reformation*.

And herein what can be ſo mighty to *perſwade*, as if with

United

United Applications to it, You would *ſearch*, and *encourage* all *that do ſearch*, and hold out *that ſure Word of Prophecy; that hath ſhone ſo long*, and yet *ſhines in the Dark place of this Apoſtacy*, till the very *day dawn, and the day Star ariſe*; Becauſe I moſt *Humbly Aſſure* you in the Name *of the Great Maſter of the Family, he will no longer delay his Coming*, but he is *very near at hand*. I hope *Providence* hath *Introduced* you to ſuch *a purpoſe; and as I humbly hope, this Doctrine* of *Repentance* is preſented to your Hands, together with ſo many Diſcourſes, *that the Kingdom of Heaven is nigh at Hand*; that upon that very *Conſideration* you may be moſt

moſt *Zealous* in it: So I earneſtly Pray, you may be *Bleſſed* in your *Lord finding you ſo doing*: Verily, I ſay unto you, *he ſhall make you greater* Rulers *in a truly* Evangelical Senſe, *than now you are*: *And as to the black and dark ſide I make no mention of it*; *becauſe I am* perſwaded better things of you, *and ſuch as* Accompany *the* Salvation, *and* Glory *of that* Kingdom.

Herein I *am*

Your moſt Humble and

Affectionate Orator,

T. BEVERLEY.

A Diſcourſe upon Evangelical Repentance to Salvation, not to be Repented of, and the Godly Sorrow working it.

2 Cor. 7. 10. *For Godly Sorrow worketh Repentance to Salvation not to be Repented of, but the Sorrow of the World worketh Death.*

THERE is no more Univerſal Notion in the Soul of Man in thoſe Things, wherein he hath to do with God, or even with Man, or with Himſelf, then to Repent; that is, to be ſorry for what he hath done Amiſs, and wherein he hath Offended: and to Reſolve, and Promiſe to Amend, and to do the Evil he hath done, no more; It is ſitted as a great Inſtrument of Reconciliation, and a ſecond ſtate of Innocency; a Reſerve after the Ruin and Shipwrack of our Firſt Innocency, a Remedy, a Reparation after, the firſt Advantages of doing well, are loſt: And it is the infinite Grace of God in a

Mediator, that there is such a Notion in the World; It preserves it from being a Hell in regard either of the extremity, and utmost Rages of Wickedness; or of the Horrors, and Fury of Despair. It is the infinite Grace of God in a Redeemer, That there is a *Place of Repentance*, as the Apostle calls it, *Heb.* 12. that is, place, and room for it in mans Heart, and that there is place for it in the Acceptance of God; that God does not scorn, and utterly reject it, against him, that hath once sinned; That he is not inexorable, and not to be intreated concerning it; For how woful, and even Hellishly Miserable would man be without it? That the Nature of Man is inclin'd to offer, and accept such Repentance, one towards another, and so, that there are mutual Forgivenesses among men, and not unappeasable hatreds; and that there is in a mans own Conscience a preparedness to acquiesce, to be satisfied, to Rest, and to be Appeased upon finding in the Soul, and Action, a sorrow for sin, and Reformation from it: All this keeps the World from being absolutely Hell.

For Sorrow, Dislike, Trouble, Remorse, for what a Man hath done evil, move a man to review, to acknowledgment, to bewailing, to confession, to change, and reformation, to a new course of Life, and Action.

Seeing then Man is such a fallen, such a Peccant, and offending Nature; it is infinite grace in God, that there is such a Notion, such Action in mans Soul, as Repentance; and that there is not an utter irreconcilableness, an unpardonableness after Offense committed: neither in Heaven nor on Earth; not in the Court of Heaven, nor in the Court of Human Nature

Nature one towards another; nor in the Court of a mans Conſcience within himſelf. If it were not ſo, every ſin would be like the *Blaſphemy againſt the Holy Spirit*, Matt. 12. Unpardonable; and becauſe Unpardonable, Impenitable. *or not to be Repented of*; and that *not only in this World*, but in *that which is to come*; the World would become a Theater of ſin, and damnation; even a Hell, without any Chancery, any Appeal to Grace, to Mercy; or Relenting of Repentance from the hopes of Mercy, the reverence and awes of Goodneſs, and Forgiveneſs.

Now that which lies looſe and ſcattered, or diſſeminated, ſown through the whole human Creation; That, the word of God, eſpecially in the Goſpel, in the *New Teſtament*; that the *S*pirit of God hath collected into a more full, and ſolemn Doctrine, and open'd the Foundation, and laid bare, and in view the root, or the great piece of it; How it hath room, and reception; what are the *S*ources, ſprings of Efficacy, from which it Riſes: even in the *S*acrifice, Blood, and Redemption of Chriſt; and the mighty Efficacy, and Grace of the Divine *S*pirit; what is that *godly ſorrow*, which is given by God, as the *Elaboratory* or the Inſtrument of God for the Operation of it; what are the Laws and Rules of it; the true form and conſtitution of it; what are the motives, and inward conſiderations mooving to it; what are the ſigns, and evidences of its Truth; what is the proper time, and ſpace for it; It reſolves the Scruples or Caſes of Conſcience, that may ariſe in the *S*oul of Man concerning it; it ſhews the great Fruit, certain Benefit, and Advantage of it.

And all these are either most innately residing or some way reducible to this great, and excellent Context of the Apostle; in which regard I have chosen it, and shall endeavour to bring Light accordingly to it; and according to these heads, I will by the grace of God endeavour to Discourse it.

1. In regard it is *Repentance to Salvation*, and that *Salvation is no other, but in Christ alone*, Acts 4. 12. it plainly shews, That the whole *Redemption* and *Salvation* of *Christ*, is the proper Basis, and Foundation of it; the whole *Area*, Court, Space and most *proper place* of it; and that the whole Notion and Spirit of it, as any way Commensurate to, or extended upon the whole human Nature, hath its Rise, and Original; flows from some Communication to the human Nature from Jesus Christ, the Redeemer; and that yet the word of God and his Gospel only Reveals it fully and genuinely; and his spirit is the supreme Operator of it.

2. Here is plainly laid down to us the Elaboratory, or Instrument God hath prepared in infinite Wisdom, and Grace, and inlay'd the Soul with, in order to Repentance. First, as it is a Natural Affection subservient to it; and then as it is Sanctified by God to so great an end. *Godly sorrow*, or *sorrow after*, and *according to God worketh down Repentance*, or brings it forth; a sorrow opposed to the *sorrow* of *the World*, that *worketh* Death.

3. In that it is, 1. *Repentance to Salvation*, effectual to it.

2. *Repentance* not to be *Repented of.*

1. Nor

1. Not as a falſe counterfeit Repentance to be *Repented of.*

2. Always to be carried on, and promoted; and not recall'd, repeal'd, or revers'd, but confirm'd by progreſſive, repeated Acts, and renewed after Falls.

3. In that it is, to, or *lays hold of Salvation.*

4. In that it riſes not from an earthly ſpring, or any *ſorrow*, not *after God.*

In all theſe Regards, it yeilds juſt reaſon to Diſcourſe the true Laws, and Rules; the Frame, and true conſtitution; the motives, means and conſiderations for; the ſigns, and evidences of ſincere Repentance.

4. The admirable Fruit and Benefit of it is moſt viſibly, and illuſtriouſly ſet forth before us in thoſe words, *It is Repentance to Salvation, not to be repented of.*

1. It is *to Salvation*; It is a great and certain ſecurity againſt Ruin, Damnation, Periſhing for ever.

2. It ſhall not only be a ſecurity from Damnation, but an aſſurance of a ſtate of Life, Glory, Bleſſedneſs.

3. There ſhall never be the leaſt cauſe to Repent, to look back with Sorrow, or Regret, that we have *Repented.* For we ſhall find, we have loſt no good, we have run upon no evil, in having *Repented.*

4. It ſhall give us Reaſon of everlaſting Joy, Rejoycing, Triumph, Bleſſing and Adoring God in Chriſt, we have ſo by his grace *Repented to Salvation.*

5. I will Reduce to the Doctrin of Repentance the ſcruples, and Caſes of Conſcience that may ariſe concerning either the true Doctrinal State of it, or the grace of, or practiſe it ſelf of repentance.

These are the heads, I Propose by Divine Grace, and Assistance, to Discourse the Doctrin, and grace of Repentance upon; but I find it is in the first place necessary to give some short descriptions of the thing, *Repentance*, according to the very importance of the word; and of the General Importance, and Nature of the Notion, or the thing it self.

The words us'd by the Spirit of God in the Old Testament, are either that strict word נחם, a word that also signifies Consolating a mans self; shewing, after sin, and offense reflected upon, *viz.* with Grief, and Trouble supposed; the greatest consolation is recovery of a mans self by *Repentance*: Or else, it is a word, that signifies *Turning* from what a man has been *Turn'd* and *Posited*, and set himself so before. On this Account we meet so often with the words of Turning in the Old Testament, and being Converted, and Turning in the New.

The most proper and strict words in the *New Testament*, are either an *After Care*, a Reflection with sorrow, and sollicitousness upon what a man hath done, with Trouble, He did so; and a care, a caution not to do so any more for the time to come; or an *after-mind*, an *after-wit*, an *after understanding*, *a transmentation*, *a new Mind*, *a new Heart and Spirit*.

To speak of it therefore in the general; Repentance is given by God, as a mighty Spiritual Instrument, or Engine in the hand of his Grace, in the *Arm of God made Bare*, by which the sinful Nature, in every true Penitent, is unhing'd, uncenter'd from sin, and corruption. It is a return of the Soul home to it self, after a Spiritual Phrensy, and Madness; The *Prodigal* is said *to come to himself*:

ſelf: It is a return to its *Fathers Houſe*, after a long bewildred State; *This my Son was loſt, and is found.* But beyond all this, it is a Spiritual Reſurrection, a return from Death to Life; *This my Son was Dead, and is A Live*, Luke 15.

And indeed, as there is no notion of Scripure, that is more ſuited to expreſs the corrupt Nature of Man, than Death; ſo the firſt Threat Ran, *In the day thou eateſt thereof, thou ſhalt dye the Death. Death by ſin paſſed upon all. Dead in Treſpaſſes, and ſins. Univerſal Death.* And ſo in the *Levitical Law*, there was no greater *uncleanneſs* than the *Touch of a Dead Body.* Accordingly when the Apoſtle, *Heb. 6.* names Repentance among the grand Fundamentals, or, *Principles of the Doctrin of Chriſt*, He calls it *Repentance from Dead Works*, or Re-enſtating the Soul in Life after ſin, or Works, as Unclean, and Loathſome, as a Dead Body removed from the ſight of the Living. Or as a Dead Body was in the Eye of God under the *Levitical Law.* Gen. 2. 17. Rom. 5. 12. Epheſ. 2. 1.

This is the general Notion of Repentance; but it may be further Explain'd in theſe three Particulars, and yet in a general way.

1. Repentance is an inward, ſincere, habitual Change of the Heart, and of the deſign, and purpoſe; and ſo of the outward Action, and Courſe of Life, and Conduct of a mans ways; ariſing from an utter diſlike of his, former Counſel, Purpoſe and Deſign, and the courſe of Converſation, Life, and Action proceeding from it; ſo that it becomes wholly New: This is the generel Nature of Re-

pentance, as it looks to the government of a man's ſelf, and of his Actions: Now this in Scripture, and Evangelical Repentance is the change from ſin to Holineſs, from a worldly ſtate, and converſation to an Heavenly; and from the Creature, to God, and to Chriſt; an utter diſlike of, and trouble at the former Regiment, and ſteerage of a mans courſe, ſo as utterly to forſake it; and with ſorrow, ſhame, and aſtoniſhment, to ſay to his ſinful ways, ſo contrary to the Rules of Holineſs, Righteouſneſs, and Purity, *Get ye hence, and what have I to do any more with you?* I will now guide my ſelf by the word of my God, and hate every falſe way, *Pſal.* 119. This is that, o which Scripture is full every where; the *through amending she ways, and doings, which were not good*; the wicked man *forſaketh* his way, and the unrighteous man his thoughts, and

Jerem. 7. 3. *returns to the Lord; Chriſt bleſſes in*
Eſay. 55. 7. *Turning us every one from our Iniquities.*
Acts 3. 26. *Cleanſe your Hands, you ſinners; and*
James 4. 8. *Purify your Hearts, you double minded.*
Rom. 6. 21. *What profit had you in theſe things, whereof you are now aſhamed? For the end*
1 Cor. 6. 11. *of thoſe things is Death; ſuch were ſome of you. But now ye are waſhed.*

&c.

2. Repentance, as it looks to an offended Perſon, is full of ſorrow, that it hath offended; moves earneſtly to Pardon, and Reconciliation; and is ready to make uſe of any powerful Mediator, in order to Reconciliation; and deſires ever after to pleaſe, and to offend no more; and herein the Affections are all mov'd according to the degrees of obligation. Now in Scripture and Goſpel Repentance, the offending

ſending perſon, the ſinner, hath to do with God, the offended perſon, in and through Chriſt; and ſo bewails offence, and moves earneſtly to Pardon, and Reconciliation with God by the Mediation of Chriſt, and with Chriſt for his own *Names ſake.* I beſeech thee, O Lord! *Take away the Iniquity of thy Servant. Take away all Iniquities: Receive us graciouſly.* Hoſ. 14. 3.

And here alſo ariſes an ingenuous ſorrow, ſhame, and confuſion, that we have offended a God ſo Good, ſo Holy, ſo Wiſe, ſo Tender, and Compaſſionate a Father, and deſpis'd ſo gracious and obliging a Redeemer. David's *Heart ſmote him; and he ſaid to the Lord, I have ſinned in that I have done; I have done very fooliſhly,* 2 Sam. 24. 10. *I was aſhamed, yea, even confounded. I ſmite on my thigh, becauſe I did bear the Reproach of my youth.* We are *aſhamed, and bluſh to lift up our Faces.* They ſhall under a *Spirit of Grace, and melting ſenſe of God, look upon him whom they have pierced, and mourn. It is meet to be ſaid to God, If I have offended, I will do ſo no more. Oh fooliſh people, and unwiſe, do you thus requite the Lord our God. This is a faithful ſaying and worthy of all Acceptation; that Jeſus Chriſt came into the World to ſave ſinners, of whom I am chief.* Jerem. 31. 19. Ezra. 9. 6. Zach. 12. 10. Job. 34. 31. Deuteron. 31, 6. 1 Tim. 1, 15. The deep and duly Affecting conſideration of God, and of Chriſt, the infinite excellency of their Nature, their ſo great Benefactions and loving kindneſs towards us; and that God profeſſes, *He is Grieved, Vexed, Provoked, preſſed with our ſins, as a Cart with ſheaves; wearied, made to*

ſerve;

ſerve; that he cries out, as one that would move compaſſion; *Oh! do not that abominable thing that I hate*; These ſo enkindle all the Affections of ſhame, ſorrow, gratitude, holy deſire, zeal, revenge upon our ſelves, that there is ſuch a change wrought, as is always found in true Repentance.

3. In Repentance in general, there is found, as motives and perſwaſives of it; ſelf-preſervation; a deſire of happineſs, and an avoidance of, and flying from miſery; Men, dearly, as we ſay, Repent it, when the folly of their own ways is ſeen in the bitter Fruits; the loſs of their Health, loſs of Eſtate, loſs of Friends, of Reputation, and of all Enjoyment; and when they ſee all manner of diſtreſs, anguiſh, and miſery, come upon them; then they *mourn at the laſt, when they ſee all conſumed*, and ſay, *How have we hated Inſtruction, and deſpiſed Reproof!* Thus in Scripture, and Evangelical Repentance; there is a fear of Hell, and an Eternity of Miſery; *A cutting off the right hand, and Foot, a pulling out the right Eye*, when any of them are underſtood in Repentance, to have *offended*, and to continue to *offend*; under the ſenſe; *It is better to enter into Life, blind, halt, than having two Hands, Eyes, Feet: maimed, rather than to be caſt into Hell* whole; where *their Worm dyeth not, and their Fire is not quenched. There is a ſeeking Honour, Glory and immortality*, By ingaging in Repentance into a *patient continuance in well doing*; on the other ſide *tribulation, and anguiſh, indignation, and wrath*, vehemently Agitate the Spirit, and Thoughts, againſt a continued courſe of doing evil. *What ſhall it profit a Man if he gain the whole World,*

Prov. 5. 11. c. 1. 24. Marc. 9. 43. &c.

and

and loose his own Soul; or what shall a man give in exchange for his Soul? I say unto you, my Freinds, fear not them that Kill the Body, and have no more that they can do; but I will forewarn you, whom you shall fear, fear him, who after hath killed, hath power to cast into Hell, yea, I say unto you, fear him: Oh! that they were wise, that they understood this, that they would consider their latter end: I say unto you, repent, else you shall likewise perish; who hath forewarned you to fly from the wrath to come; God hath commanded all men every where to Repent; because he hath appointed a day, in which he will Judg the World: Repentance unto Life: Repent, and turn your selves, that Iniquity may not be your ruin; Repent, and be Converted, that your sins may be blotted out, when the times of Refreshing shall come forth from the presence of the Lord; Repent, for the Kingdom of Heaven is at hand. Thus Scripture having these two handles of the Soul, Fear of Evil, and desire of happiness, mightily moves it to Repentance by them; it holds these two great Globes, the World of Happiness, and the World of Misery, both present, and to come; and so with a Scepter so Potent, it sways the Spirits of Men; as the Divine Spirit, that dwells in it, pleases.

I have thus far given the Nature of *Repentance* in general, that it may be the better understood, what we are now to Discourse: I begin therefore with the first Head: that *Repentance*, which is so Communicated to the very inward sense of mankind, springs from, and hath its whole place in the Redemption of Christ. The Apostle speaks of *Esau*, that he *found no place for Repentance*; there is a proper

per *place for Repentance.* And this, I ſay, is the Redemption of Chriſt, that hath laid the *Baſis*, the Foundation of Repentance; that hath ſpread over Human Nature, the notion and ſenſe of Repentance. And where it is truly wrought, the *Spirit* of Chriſt takes it from Chriſt, and gives it to the Soul, and it is accepted only in, and through Chriſt.

It is therefore to be underſtood, that there had no *Place* been Found for *Repentance*, had it not been for the undertaking of Chriſt; For Repentance being a rational Act, it muſt have a Rational Foundation, and Encouragement. If there were then no Mercy, no Forgiveneſs, no Salvation; there could be no Repentance but that of fruitleſs ſorrow, horror, and deſpair: the Repentance of *wailing* and *Gnaſhing the Teeth*: that is, the Repentance that is in Hell, a Repentance without being chang'd or made better. Seeing then Salvation, Forgiveneſs, Mercy are all bound up in the Name of Chriſt; For they are no where elſe; the Redemption of Chriſt is the only foundation of Repentance, ſuch a Repentance as hath in it a change from ſin to Holineſs: *David* gives us this great Inſtruction, Pſal. 130. *There is forgiveneſs with thee, that thou maiſt be feared*; that *thou maieſt be feared* with the Awes, with the Reverences of *Repentance*, there is Forgiveneſs with thee; there had been no place for ſuch Fear of thee, if thou *hadſt been ſo extreme to mark what is done amiſs*, as that there had been *no Forgiveneſs with thee.*

And this is moſt evident alſo in that Doctrin of the Apoſtle before mentioned, concerning the Repentance in the caſe of *Eſau*: When he had *deſpiſed* and *ſold* his *Birth-right*, and would after *Inherit the*

the Bleſſing, he was *Rejected, or Reprobated* from it; and he *found no place of Repentance*, tho he ſought it, that is, the *bleſſing carefully with Tears*; Heb. 12.17. He found no *Place* of *Repentance*, becauſe he was *rejected*. Whether we underſtand it of *Iſaack's*, or of *Eſau's Repentance*, it is much at one: If we underſtand it of *Eſau's Repentance*, finding no place in himſelf; ſo it hath this ſenſe; That *Repentance* flies into Deſpair, if it be not accepted, when we tender it: Or if we underſtand it of *Iſaac* not *Repenting*, when *Eſau* wept to procure it, but ſtill fixed the bleſſing on *Jacob*, it is ſtill the ſame thing; for if God did not pleaſe to accept our Repentance, or himſelf, to *Repent* in a ſenſe worthy of him; our *Repentance* would be to no more purpoſe, than *Eſau's Tears*, or than the weeping in Hell; we ſhould be *Rejected*, and *Reprobated* in our *Repentance*.

The *Law*, that ſays, *curſed is every one that hath not continued in all things, to do them*, Gal. 3. and *Do this* in the firſt Act, and Live, leaves no room for *Repentance*; but the *bringing* in a *better* hope even pardon of Sin, Attonement, and Reconciliarion in the Blood of Chriſt, does, *by this we draw nigh to God in Repentance*, and are not *Rejected* but *Accepted*. *Heb.* 7. 17.

Here then there is Rational Fonndation, and Encouragement for *Repentance*; becauſe it ſhall not be thrown upon, and into Deſpair; there is *Hope concerning this thing in the Goſpel*; let us therefore by *Repentance* preſs home, and return to God in Chriſt.

2. Again, *Repentance* is the gift of God, a Grace given by him; If God, *peradventure*, *will give Repentance*, and, then *hath God granted unto the Gentiles Re-*

Repentance unto Life; Christ is a *Prince and Saviour raised up by God to give Repentance, and Remission of Sins.* So Repentance is a Gift or a Grace; It cannot be Educed, it cannot be drawn out by any Powers of Nature; It is not *of Man*, or of *the Will of Man, It is not of Bloods*: It is not by Derivation, or Descent from *Adam*; It does not run in the Channel of Human Blood. God therefore does not give such Grace in Vain; but when he hath settled a Fund of Pardon, Reconcilement, and Salvation: He first settled that; else Repentance had been in Vain, as the Eye would have been, if God had not first made Light; Light is alone in Christ: He does not give Grace that shall be to no purpose, he gives no man the *Repentance* he will not Accept and Pardon upon: He does not expose his own Grace to Damnation, or to the Flames of Hell; nor does he give any Grace, but in the Mediator, in the Redeemer: So the Redemption of Christ must needs be the Foundation of Repentance; there had never been else the Notion the possibility of Repentance; there had never been the sound, or report of it heard in the World.

2 Tim. 2. 25. Acts 5. 31.

This then being the Foundation, let us take the true degrees of the state of Repentance in two *Positions*.

Posit. 1. God hath written in the very Heart of Man the excellency of this Grace, and Duty of Repentance; that it is not far from him, that he should *go up into Heaven*, or *down into the Deep*, or *beyond the Sea for it*; *It is in his Heart*: So the Knowledg of it is very

Rom. 10.

very near him: God hath alſo put a Tenderneſs, towards it, a Flexibleneſs, he hath made the Soul of Man, the Conſcience, and Affections plyable to it: And this, we ſhall ſee, is from the Mediator.

I confeſs, this may ſeem hard to be underſtood; ſeeing Repentance is fitted and prepared for a ſinful fallen Creature: Now in that man was at firſt Created upright, and perfect, and good; and what *was written in mans Heart*, was *written* there in his Creation; what place could there be for Repentance? *Adam* was ſo *righteous a perſon* he could *need no* Repentance, why then ſhould *repentance be written in his Heart?*

And yet notwithſtanding, we find by experience, and univerſal Obſervation; It is a notion very intimate to every mans Soul, and even indear'd to his Thoughts: Every man ſeems to be glad, there is ſuch a notion, ſuch an Idea in his Soul; and they that hear of it, and know it from Scripture, acknowledg immediately the goodneſs and reaſonableneſs of it, and rejoyce in it: And tho a man do not fall down right upon the Practiſe of it, yet he is pleaſed with the promiſe to himſelf, he will at ſome time repent, and reform, and grow better; and there is proportionably a general Faith, Repentance will be accepted, and the repenting Offender Pardoned. If men are told, they muſt of neceſſity change, repent and reform from their ſinful courſes: If they are perſwaded to become other men, they are not ſo apt to be Angry, but rather ſay, *They will take a convenient time for it*; tho Temptation carry them away, yet they heartily Embrace the thing it ſelf, as to the aſſent, and ſubmiſſion, and

Acts 24.25.

and acknowledgment, that it ought to be ſo. Men are convinc'd, that while they defer to enter into the Practiſe, that yet they ought to *repent.*

This I aſſert is through the Grace of the Redeemer; I would therefore endeavour to find out, how this notion of repentance comes to be ſo very intimate and connatural to mans Soul; and with ſuch a Engraven, Engrafted Hope, and belief of Pardon upon it? How it comes to paſs, that the demands of *Natural* Conſcience do ſo wonderfully lead to Repentance; and are like thoſe of *Natural* Juſtice, and common Honeſty; of Soberneſs, and Temperance, of Truth, Mercy, and Compaſſion, or whatever is accepted in the World as morally good and excellent; and even as the deep impreſſions of natural *Religion*, ſenſe of God, and obedience to him? All theſe give an honour to Repentance, exert and urge the Soul to it. By the ſame ſentiments of Soul, we allow the one, we allow the other alſo: If the remains of natural Conſcience call a man out to the one, they ſummon him to the other alſo: And yet all this, I affirm, is from the Grace of the Redeemer. And this I would make out by two things.

1. The Lord Jeſus Chriſt, the *one Mediator*, between the *one God*, and man; who is *the Light that Lighteth every Man that commeth into the World*, hath natural Conſcience under his hand, and *upholdeth all things*, even as Redeemer, by the *word of his Power*: He thus bears up that Law of Holineſs, engraven on mans Heart in Creation; he holds up that rational Moral Frame; he keeps that Light,

1 Tim. 2. 5. John 1, 9. Heb. 1. 3.

Light, that *Candle* or *Taper of God* in mans Spirit, *that* it may not be a *Lamp put out in obſcure Darkneſs*; Through him therefore, there are remains of that excellent *Image*, wherein *Man was firſt Created*; even in that *Knowledg, Righteouſneſs, and true Holineſs*; ſo that Man does not ſink, either into that blackneſs of darkneſs, an utter Ignorance of God, and inſenſibleneſs of him; or into an extreme hatred, and enmity to God, and all Goodneſs, as damned Spirits do: Here is the great Efficacy of the Mediator, that he ſhores up, and ſtaies this Law of *Original Goodneſs* and *Holineſs* in *Mans Heart*, that it does not ſlide utterly away, nor ſink.

2. Through the Redeemer, there is yet ſo gracious an Adminiſtration of the Government of the World; the Vengeance of God, his juſt Indignation and Fury againſt a ſinful World, and againſt *particular Sinners*, is *reſtrained*; God *Refrains* himſelf in, and through Chriſt; and does not ſpeedily *execute Judgment*: He *Exerciſes* an *admirable Patience* and *long Suffering*, and *loving Kindneſs in the Earth*. The *Earth is full of his Goodneſs* in the midſt of much Provocation; It is of his *tender Mercy* we are not *Conſumed*, and *becauſe his Compaſſions fail not*. *I am the Lord, I change not*; therefore *you the Children of Men are not Conſumed*: The *Lord is gracious, merciful, long-ſuffering, ſlow to wrath, and of great mercy*; And all this is very Viſible, *every Man may ſee it, Man may behold it afar off*. The Heaven and the Earth, the Sun and the Moon, and the Stars Proclaim it; every motion of Nature within

Jere. 9.24.

Lamen. 3.22 Malac. 3. 6.

Exod. 34.6.

Job 36.25.

Pſal. 136. and without us, tell us, *that his mercy endureth for ever.*

Now theſe two laid together, explain to us how *Repentance* is through the Grace of the Mediator, *written*: even as all natural Religion, and Morality in the very Heart of Man, and diſcernable by that Light: For when the firſt Commands and Motions of *Natural Conſcience* are to do the things that are Holy, and Righteous, and Good; and we find, that tho we have violated and perverted the thing that is right; yet we retain a love to thoſe Laws of *Eternal Righteouſneſs* and *Goodneſs*; we have not loſt all ſenſe of them, of deſire of likeneſs to, and agreement with them; thus we find a ſorrow in and trouble within us, that we have offended; and that the wrath and juſtice of the ſupreme Ruler, and Governor, and Judg of all the World is not ſo ſudden and immediate in his Revenges upon us; but that we have ſpace and time for return to God, and to Holineſs: There is by the very ſame Authority of natural Conſcience, that requir'd Holineſs in our firſt Acts, and thereby to pleaſe God: a cloſe obligation to return to him by Repentance, and to amend what we have done of evil againſt him, and to beſeech Pardon and Reconciliation with offended Juſtice: Now when on the other ſide, the *Patience* and *long-ſuffering* of God gives encouragement, and even Aſſurance, he will accept Repentance by his giving ſcope, ſpace and opportunity for it: Here is great ground for Repentance: For the Soul and Mind of Man finding ſtill in it ſelf that Primitive Love to, reverential ſenſe of Righteouſneſs, and that it cannot bid defiance to it, as loſt Spirits do, there immediately riſes in it an earneſt endeavour to *Self-reſtitu-*

ſtitution, to reſtore, and recover ones ſelf by *Repentance*; thus that Light given to a Man in his firſt Creation, and the *ſtate* of *Innocency* (the grace of Chriſt ſuſtaining it by an Univerſal Grace to human nature) does not looſe it ſelf by ſin; but as it points and directs it ſelf, firſt to Holineſs without ſinning or falling from it; ſo it now points and directs it ſelf to *Repentance*, when it hath *fallen by Iniquity*; and, as firſt, it mooves it ſelf to the Favour of God by not offending, or ſinning againſt him; ſo after ſin finding him not preſently executing wrath, and taking vengeance, it beſeeches him to *Receive it Graciouſly*, and to *take away its Iniquities*, that it may not Die: For that God is a moſt good, and gracious, and merciful Being in himſelf is a clear principle in the Law of *Natural Religion*; even where ever God hath not awaken'd that *Natural Conſcience*, to find it ſelf in the Chains of everlaſting Diſpleaſure, as the Devils and Damned are; againſt whom he *hath in Anger ſhut up for ever his Tender Mercies*; when therefore a man finds, notwithſtanding the ſo great degeneracy, and boldneſs in ſin, that every where *Teſtify to our very Faces*, and that we ſo well know; yet that God leaves not himſelf without ſo great *Witneſs* of his goodneſs, *giving fruitful Times and ſeaſons*; *filling mens Hearts* with *Food* and *Gladneſs*; and that in Relation to himſelf in particular, he hath ſpared, and forborn, it draws out *Natural Conſcience* to return to him by *Repentance*; For the *riches of Goodneſs, the long Suffering and Forbearance of God lead to Repentance*, Rom. 2. 4.

Hoſea 14. 1. &c.

Acts 14. 6.

Thus the *King of Nineveh* by Natural Light reasoned, even when God had positively declared, *Yet forty Days, and* Nineveh *shall be destroyed:* Surely in that there are forty Days allowed, they are *allowed* as a Quarantine, as a time of Trial and Probation whether they would *Repent*, or not; else why not presently Destroyed? Why *forty Days* delay, if there were not Hope of Pardon in such a *Repentance*; so they *humbled themselves* in that extraordinary manner, and turned to God by *Repentance*; and *God saw it* and *Repented of the evil, he had said, he would do unto them, and he did it not.* Jonah 3. 5. &c.

How much more have the generality of Mankind, against whom no such positive Denounciation hath gone forth from God, and to whom the time of Patience is not so limitted and defin'd: How great reason have they to look upon the time of God's forbearance, as a most *gracious Call, and Opportunity*, and space for *Repentance.*

Thus we see *Repentance*, in some light and sense concerning it, runs through the whole World, so that the very *Heathen*, who have not had, nor so much as heard, many of them of Scripture, yet have great sense of some way of expiating sin, and turning from evil; and the very seeing, God hath made *Repentance* and *Forgiveness* a most necessary and useful expedient of *mutual Conversation* of Men one with another; without which *Human Society* could not support it self; it shews very plainly there is a Mediator between God and Man, a Redemer of lost Man. that hath for the great purposes of his Redemption inlay'd the Soul of Man with the intimate and inward notices of Repentance

tance; and that men *ſhew the work of it written in their Hearts*, and that their *Conſciences* accordingly, either *Accuſe*, or *Excuſe*; to allude to *Rom.* c. 2. 14, 15. and hath given aſſurance from Providence, and the manner of God's Government of the World; That *Repentance* ſhall be accepted, and therefore hath given the ſame motions of *Natural Conſcience* to *Repentance*, when a man hath ſinned, as to Holineſs and Righteouſneſs before ſin; and hath manifeſted them, both alike, *within man*, and hath *ſhewed it to them*; and by the *viſible things* of Human Preſervation hath made *clearly known* the *eternal Goodneſs* and *Mercy*, that pardons ſin through the Redeemer, to allude again to *Rom.* 1. 20.

Thus we read in the Book of *Job*, a Book treating much of Natural Religion; aſſiſted by ſuch meaſures of Divine Revelation concerning Chriſt, as God had vouchſafed to *Job* and to his Friends; very high expreſſions on this great point, c. 33. 27. *God looketh upon man, and if any ſay, I have ſinned, and perverted, that which is right, and it profited me not; he will deliver his Soul from going down into the Pit, for he will ſay, I have found a ranſom for him, and his life ſhall ſee the Light.* *A man*, any of mankind have juſt reaſon to ſay thus, have great occaſion to ſay ſo; *I have ſinned, and perverted that which is right*, and do find, *it hath not Profited.* It is very near to any man to ſay ſo; and if this take place in them, and they do from their Hearts ſay ſo, and ratify it by Action; *God looks upon them, he beholds them* with Acceptance, *he Delivers through the great Ranſom, Jeſus Chriſt, &c.* It is *repentance to Salvation*; ſo c. 34. 31, 32. *Surely it is meet to be ſaid to God, I have born Chaſtiſe-*

ment; *I will not offend any more*; *That which I see not, teach thou me*; *If I have done Iniquity, I will do no more*. Even according to the ſenſe of Natural Religion, and natural Conſcience, *It is meet to be ſo ſaid to God*; All this is meet to be done. This is even the *Diſcipline* of *Natural Conſcience*, as God is ſaid *to open the Ear to Diſcipline*, and to *ſeal Inſtruction*, c. 33, 16. c. 36. 10.

This is that earneſt motion of *Natural Conſcience*; to take faſt hold of Repentance, to return all it can, after it hath loſt its Inocency, Purity and Perfection, of Righteouſneſs and Obedience; even as it ſhould have mov'd, firſt powerfully and effectually againſt ſin, and to good: and the ſame motion of *Natural Conſcience*, that is to the one, is to the other alſo; when it is ſtirr'd up by further Grace from the Spirit of God; and there are generally ſuch motions as argue this work in the Heart, when the Conſcience is not depriv'd of ſenſe, Feeling, Vigor, not *twice Dead*, *pull'd up by the roots*, *deliver'd up to a reprobate ſenſe*; and when God hath given ſo great, and gracious Aſſurance, that Repentance ſhall *find Place* for it ſelf; That this ſtate is not Hell, either in regard of the height of Wickedneſs or unpardonableneſs: it is an eaſy and very Intelligible Declination of Conſcience from the *Azimuth*, the higheſt point of Innocency to the next point Repentance: which by the righteouſneſs and obedience of the Redeemer ſhall tranſcend the very firſt heighth; But that indeed is known by Revelation, and not by Natural Light: But take Repentance, as it is the neceſſary reſerve after ſin, and that God hath provided it a *Place*; ſo it is near, and even next to *Natural Conſcience*.

Poſit.

Posit. 2. The second position I lay down concerning Repentance, and that gives the truest degree of its Elevation through the Redeemer, is; That the word of God in the Old and New Testament gives the cleerest and fullest knowledg of Repentance, and of the Divine Spring of it; the grace of God in Christ, and the blessed operation of the Holy Spirit through his Redemption: Repentance therefore is found to be one of the principal Doctrines of Scripture, whein it is conveyed unto us under all the variety, and complex of Notions, that can express so great a point to us, *viz. remembring, bethinking, turning, converting, renewing, amending, searching and Trying our ways, turning to the Lord, bringing forth fruits meet for Repentance.* The Revelation of the word of God beyond all expression excells *Natural Knowledg* concerning it: It opens to us the *great Prince*, the *Redeemer* and *Mediator*; who gives it a place, a possibility; he is the *Prince*, whom *God hath raised up* to make this supreme Donation, *repentance, and forgiveness of Sins*, and blesses in *turning us away from every one of our Iniquities*: Scripture opens to us that great and blessed Spring, and efficient of it, *viz.* the true grace of God; and the blessed Spirit is the efficient of it; It lays before us the great motives of it, the sense of the favor and goodness of God who will *have mercy*, and *abundantly Pardon*; seal'd to us by so great an *Attonement*, as the *Blood of Jesus speaking better things than the Blood of* Abel; and on the other side, a dread of him, *who is a consuming fire*; *the living God*, into

Acts c. 5. 35. c. 3. 26.

Esa. 55. 7, Heb. c. 12. 24. v. 29.

whose hands in his wrath and displeasure, *It is a dreadful thing to fall; the wrath that*
1 Thes. 1. 10 *is to come*, and ever to come; it gives us all the qualifications of it, Repentance with the *whole Heart*, *turning from all our evil ways*, and all the *evil* in our *evil ways*; it moves us with all manner of Applications, that may stir us up to it; commands, exhortations, counsels, Threats; it never leaves
Ezek. 18. 30 speaking, and crying out to us, *Repent*; it says to us, *Repent, and turn*
Matt. 4. 17. *your* selves; so *Iniquity shall not be your Ruin*: It preaches, *Repent*, for the
Ezek. 18. 30. *Kingdom of Heaven is at hand*; it even weeps over us, that we would
Luke 19. 42. do it; *Turn you, turn you, for why will ye Die?* It weeps, when we have not known, *even we, in our day the things of our peace*; It offers it as the only remedy against Eternal Misery; Repentance is advised expressly to five of the *seven Churches*, Revel. c. 2. c. 3. to shew the universality and necessity of its use: It is one of the great principles of the *Doctrine of Christ*, Heb. 6. 1. and thus Repentance is the most Native, Domestick Doctrin of the Word of God, and of the Gospel of Jesus Christ; so that what is found in the Light of Nature, serves to these lower purposes only:

1. It serves to the purpose of Human Order, Government, and preservation of the World from falling into a perfect Hell; for were there not some sentiments of God, of his Mercy, and readiness to forgive, tending to make men better; were there not a sense of the goodness of Righteousness, Temperance, Mercy, and of all Virtue; not

not only as what we ſhould firſt be, but alſo, what we ſhould endeavour to return to, when we have Fallen; were there not ſuch a thing, as Vicious Men being reſtrain'd from running into utmoſt exceſs and extremity; and as, being reclaimld, corrected, reform'd, moderated, and cultivated by precepts of *Natural Religion*, *Wiſdom*, add *Morality*; all which flow from, and are ſpecimens of the Scripture Doctrin and grace of Repentance; the World would be a ſtye of ſenſualiſts and impure Creatures, wallowing in bruitiſh, and worſe than Swiniſh Luſts: And did not this Notion ſweeten men one to another, the World would be a Deſert or Wilderneſs of Savage, and Wild Beaſts, tearing in peices one another; and both ways a Hell of a World.

2. Hereby God will juſtify himſelf in the condemnation of the *Pagan World*; that they have not only the *Law Written in their Hearts*, but ſo much of the Goſpel alſo, as this great notion of Repentance Teaches; For when the Reſpit of *forty Days* imported it to the King, and City of *Nineveh*; why ſhould not that Patience, wherewith God governs even the *Pagan World*, Preach Repentance to it? Why ſhould they not be *led to Repentance* by the *Witneſs* they have of God, and of his goodneſs in giving them fruitful times and ſeaſons, and filling their Hearts with food and gladneſs; which he would not *leave himſelf without* in his great Wiſdom, and Righteouſneſs, as well as Mercy and Grace? How does this *riches of Goodneſs, Long-ſuffering*, and *Forbearance, if not lead them to Repentance*, juſtify their Condemnation; who after their *hardneſs and Impenitent* Rom. 2. 3. 4.

Heart

Hearts Treaſure up to *themſelves wrath, againſt the day of wrath?* So that as *Niniveh* ſhall *riſe up in Judgment* with thoſe, who *repented not at the Preaching of Chriſt, the greater than* Jonah; ſo it ſhall *riſe up in Judgment* with other Heathen Nations, Cities and People, who might by the ſame proportion have been argued to Repentance; ſo that tho God hath in his ſupreme Dominion and Juſtice, thought fit to deny them, what Chriſt ſays, They would have *repented in Sack-cloth* and *Aſhes* upon; yet even by the ſtandard of *Nineveh's* Repentance, they'r not Repenting by that Light they have, will be Condemned at the *manifeſtation* of that *righteous Judgment* of God the Apoſtle ſpeaks of in that forenam'd, Rom. 2.

3. The great Goodneſs of God, in Chriſt, giving the Notion of *Repentance* into the Heart of Man; (ſeeing the Original of whatever is worthy, or Excellent in *Man*, is but a *Tranſcript*, or Copy taken from the ſupreme Excellency and Goodneſs) hath thereby diſpos'd the Heart of Man to a *Readineſs to forgive*, one *man to forgive another*; and thereby to be engaged to an *Acknowledgment of Offences* one againſt another: to deſire *Pardon*, and to offend no more: Wherein much of the *Peace* and *Happineſs* of Humane Nature, in this *preſent ſtate*, is ſupported and preſerv'd: And herein, and by theſe very mutual *Repentances* toward, and *Forgiveneſſes one of another*, is there a greater Illuſtration of the Grace and Goodneſs of God, in *Pardon and Forgiveneſs* upon *Repentance*, and thereby an *Invitation, Encouragement*, and *leading to Repentance* towards God. For in that the *Goſpel-Command*, to *forgive them*, who having *treſpaſſed againſt us*, tho ſeven

seven times a day, turn again, and say, *I repent*: and that if we *forgive not men their treſpaſſes*, neither will our Heavenly Father *forgive us*: Our Lord both appeals to the *Senſe* of *Mankind*, and *excites* and *encourages* unto *Repentance* towards God, in hope of Forgiveneſs; as well as to *mutual Repentances*, and *Forgiveneſs* for the *Peace* and *Good of Mankind*; to which our Lord had great Regard in all he ſaid, and did.

4. The Natural Light God hath given concerning *Repentance*, and the Senſe in Man's Soul concerning the *Goodneſs* and *Reaſonableneſs* of that Grace and Duty; upon which the Redeemer hath pointed the Law written in the Heart; is as a Ground, and Rude Draught, that the *Knowledge* of *Repentance*, by the Word of God, and *Divine Revelation*, accompliſhes, and fills up; and that the Spirit of God plants his Supreme Operations upon; even as *Sanctification* is engrafted into that *Senſe* of *Good* and *Evil* that is found in the Soul of Man; and thoſe Irritations, and Provokings of Natural Conſcience, to do the Good, and fly from the Evil.

For thus Jeſus Chriſt hath, as our Creator and Redeemer, our Preſerver and Mediator in one, taken Care to ſecure a *Remnant, and Remainder*, of whatever was excellent in his firſt Creation; that it may be taken hold of, and be applied to in Redemption.

And thus I have endeavoured to diſcourſe the *Ground-work* and *Foundation* of this *Grace*, *Duty and Doctrine* of *Repentance*; That it is all ſetled in the Grace and Mercy of God in the Redeemer, without which it had been an utter Impoſſibility, and there had

had been no more, nor any other *Repentance*, than what is in Hell. I come therefore to the Second Head:

Head 2. Here is plainly laid down to us the great *Elaboratory*, or *Inſtrument* God hath prepared in infinite Wiſdom, and Grace, and *in-laid* the Soul with in order to *Repentance*: *Godly Sorrow*, or *Sorrow after*, and *according to God*, worketh down, or brings into Effect this *Repentance*: This God hath prepar'd as a Natural Affection of it ſelf, and in its own General and Original Form, fit to ſuch a purpoſe; and then God ſanctifies it to this Great Purpoſe, to *work this Repentance to Salvation, not to be repented of.* It is an immediate *Inſtrument in the Hand of God*, to operate under his Spirit, to ſo great an Effect: Of this I ſhall diſcourſe in Three Generals:

Acts 4. 12.

General 1. I begin therefore with a *Deſcription* of *Sorrow*, firſt, as it is a Natural Affection, or Paſſion of the Humane Nature; and then as it is ſanctified by God, or as it becomes a *Sorrow after God*, and is fitted to ſo great an End and Purpoſe; and as it is ſo, it is counterdiſtinguiſh'd to *worldly Sorrow, that worketh Death.*

General. 2. I will conſider the excellent Uſe and Service of *godly Sorrow*, to ſo great an End and Purpoſe, as *the working Repentance to Salvation.*

General 3. I will open the Wiſdom of God, and the *Reaſonableneſs* of his making uſe of Sorrow, and fitting it as *after himſelf*, or *according to himſelf*, to ſo great an End and Purpoſe; and that according to the very *Reaſon* and *Nature of Things*, it could not be

be otherwiſe, but that *godly ſorrow* muſt be ſo made uſe of above, and before any other *Affection*; and that it becomes him, *by whom, and for whom are all things* ſo to make uſe of it.

General 1. For the *Deſcription* of this *Affection* of *godly Sorrow*: Firſt, as it is a *Natural Affection*, or *Paſſion* of the Humane Nature; and then as it is ſanctified by God, or becomes *Sorrow after God*, and is counter-diſtinguiſh'd to the *ſorrow of the World*, that *worketh Death*.

Sorrow then, as it is an *Affection*, or *Paſſion* of the Humane Nature, muſt be conſidered Two ways; and each of them muſt be applied to the *Sorrow* that *works Repentance*, or to *Sorrow according to God*; and ſo a different and oppoſite Sorrow to the *ſorrow of this World*.

1. Sorrow, that is a Humane Paſſion, or Affection, muſt either begin in the Body, and ſo paſſeth from the Soul, and aſcends up to the Spirit of a Man; or it begins in the higher Region, the Spirit, and deſcends by the Soul into the Body, and makes Impreſſions ſuitable to its own Nature there; and the Body is govern'd according to this Affection, and to its Place, Eſtimation, Power with, and Intereſt in the Spirit.

Now indeed *all Affection*, and even *Paſſion*, to ſpeak moſt ſtrictly and properly, is in the Spirit; For it is all one to matter, how it be uſed; or into what Form it is made to paſs: or out of what, or in diſjunction from what Form it is forc'd to move: So that All we feel, by way of ſuffering, or Enjoyment, is by the Spirit's having a Pleaſing, or an Afflicting Senſe of Things: But this I wave, as not ſo neceſſa-

ry

ry to the Practical Diſcourſe of Repentance I intend. It is plain and certain, the ſenſe of ſome things begins in the Spirit; *viz.* thoſe things which are proper to the Nature of a *Spirit*, and which are ſo, proper to a Spirit, whether it dwelt in a Body or not: But yet when the Spirit is affected with them, becauſe it inhabits a Body, the Affection of the *Spirit*, even whether the Spirit will or not, works upon the Matter and Frame of that Body; and thereby the Truth, and Reality of the Spirit's being affected, is diſcovered to it ſelf; and it may alſo be thereby diſcovered to others: On the other ſide, there are Paſſions, or Affections, that the Spirit is affected with, as finding it ſelf mov'd and concern'd; as that Frame of Body, wherein it dwells, is either more or leſs fitted for its Enjoyment of it ſelf in that Body; or put quite out of Order; or is in pain, and afflicted ſo, as to afflict the Spirit: And both, and each of theſe is in ſome Degree ſerviceable *to godly ſorrow*, though the firſt is the Chief and Principal in *godly ſorrow*.

1. The Spirit of Man affected with the *conſideration of ſin*, as it hath all *the Reaſons of ſorrow in it*; as it is a foul, and impure, and ſhameful thing; and as it is an Offence againſt the Holy, and only Wiſe and gracious Majeſty of God; and as it brings Wrath, and Ruine, and Condemnation upon it; contemplates, conſiders, and weighs thoſe *Reaſons*, and thereby finds it ſelf affected with *ſorrow and affliction*, as if it were after the manner of a *broken Bone*, or *bruiſed Fleſh*: Thus we read of *a broken and contrite Spirit*; and of thoſe who are *bruiſed in Spirit, and grieved in Spirit*; and of a *wounded and a troubled Spirit*; and of *a ſorrowful Spirit*: And this when

when it eyes God, as a Father in Chriſt, Gracious, and Good, and ready to be Reconcil'd, and to forgive, is *a true godly Sorrow*, or a *Sorrow after God*: For it is in the *True Region of godly ſorrow*, the Spirit; and it hath the Right Senſe and Affection, even ſuch *an apprehenſion of God*: And ſuch a *Sorrow* the Spirit communicates to the Body in which it dwells, ſo as to make the Appearance of it Solemn, Humble, and Lowly: It denies it thoſe *Ornaments* or *Refreſhments*, that it ſelf at other Times deſires for it; it bridles, and curbs *its own appetites* and *deſires* of *pleaſure and ſatisfaction in it*; it humbles it by *Faſting*, it lays it in the Duſt, it keeps it waking, it diſſolves it into Tears; and if it be very great, as ſometimes, it dries up the *Benign Juices of it*, and it carries all the Marks of the Spirit ſo affected. And becauſe theſe ariſe from *a ſorrow within, after God*, God is *pleaſed with them*, and *accepts them*, as *ſigns* of ſuch ſorrow, and calls for them.

2. The *Sickneſſes*, or *Wants*, or *Pains*, or *Notes of Diſgrace*, that the Wiſe, and Holy Providence of God ſends ſometimes upon the Body, that make it *an uneaſie*, or *a diſhonourable Habitation of the Spirit*: Theſe the *Spirit* takes Notice of with *troubleſome and unquiet thoughts*; the *thoughts* being in a *Motion*, *a Conflict*, and *Agony*; if by the Grace of God, they are guided to ſearch the *Cauſes of theſe Strokes on the Body*; and finds them to be *an offended Juſtice*, *a provoked aud diſpleaſed Holineſs*, upon the account of *Sin and Iniquity*; and that it apprehends Theſe are but the *Beginnings of Sorrows*; and that they are *Indications and Fore-bodes of Wrath to come*, aud of *further Judgments* from Heaven, even at the preſent, upon both *Body and Spirit*, if there be not that courſe taken

taken, of *ſeeking Pardon and Reconcilement in Chriſt*, and *turning from Iniquity*: Theſe *thoughts ſanctified*, and *conducted by God upon himſelf thus*, upon the occaſion of *outward affliction*, become that *ſorrow after God*, of which the Apoſtle ſpeaks, and often works *that Repentance to ſalvation, never to be Repented of*.

Thus Scripture very often ſpeaks of *Outward Afflictions*, made ſerviceable *to Converſion*, to *returns to God*: *Famine*, and *Peſtilence*, and *War*, and *Captivity in the Land of Enemies*, are Repreſented in the Prayer of *Solomon*, as *great Motives*, and even *procuring*, and *exciting Cauſes* of *Humiliation*, *Bethinking our ſelves*, *turning to the Lord*. The Afflictions of Men are often ſpoken of by God, and uſed as Arguments to ſuch Reſentments as call to *Self-judging*, and ſo to *reforming*: Even often not only in the *Old* but in *the New Teſtament*: We are *Chaſten'd of the Lord, that we might not be condemned with the World*; *Affliction yieldeth the peaceable Fruit of* Righteouſneſs to them, who are *exerciſed thereby*, 1 Cor. 11. 31. Heb. 12. 11.

Both theſe Operations of *godly ſorrow*, ſeem to be Repreſented with a great Elegancy, and Holy Eloquence, *Job* 33. the firſt, when this Sorrow begins in the Spirit of a Man, and Thoughts ariſing therein. God ſpeaks once, and twice; in a *Dream, in a Viſion of the Night*; He *opens the Ears of* Men, *and ſealeth their Inſtruction*; *That he may withdraw* Man *from his purpoſe, and hide* Pride *from* Man: *He brings him to ſuch* Humiliation, *as keeps him from going on in his former purpoſe.* V. 14.

Again

Again when ſorrow begins in the Body, *v.* 19. *He*, a man, any man upon whom the methods of God for Repentance are ſo laid; is *chaſten'd with pain upon his* Bed, *and the multitude of his Bones with ſtrong Pain*; *ſo that his Life abhorreth* Bread, *and his Soul dainty meat*; *his Fleſh is conſumed away, that it cannot be ſeen, and his bones that were not ſeen ſtick out*; *yea his Soul draweth near unto the Grave, and his Life to the Deſtroyers*; *if there be a Meſſenger with him, an Interpreter one among a thouſand, to ſhew to man his uprightneſs, then he is gracious unto him*, and ſaith, *deliver him from going down to the Pit*; *I have found a Ranſom*; *his Fleſh ſhall be freſher than a Childs*; *He ſhall pray unto God, and he will be Favourable unto him*; *and he ſhall ſee his* Face *with Joy, he will Render unto man his Righteouſneſs.*

And now *this ſorrow*, thus *after God*, ſanctified thus, to have Reſpect to God, and carried out after him, is Counter diſtinguiſh'd; it is moſt different from the *ſorrow of the World, that worketh* Death. The ſorrow, that hath no higher ſpring, than this *World, works Death*; that is, however the Mind, or the Body be Affected; when it does not mount up to a conſideration of God, offended for ſin; when it does not ſeek pardon of him, and Reconciliation to him in Chriſt; when it only pores upon the things of this World, and agitates it ſelf about them; it runs down into the dead Sea of Sorrow, that *weeping*, and *wailing*, and *gnaſhing* of *Teeth* that is in Hell. It is an Idolatrous Sorrow, ariſing from an Heart deeply ſet on this World, and glewed to it; and ſo goes down into the Vault and Pit of eternal Sorrow: It tends to the Death of the Body; it brings down the *Head to the Grave*: It

tends to wear, and grind bodily Nature to the Duſt; every ſuch ſorrow not after God, that hath no tincture from him on it; If it be not Antidoted by *ſorrow after God*, and by Repentance to Salvation, It tends to eternal Death, and is the Inlet unto it; For it is certain, all ſorrow here, that comes from Heaven, aſcends up to Heaven, as Water aſcends as high as its Spring; But that which is of a terrene, earthly Nature, ſinks down to the Center, which is the *neathermoſt Hell.*

I come now to the ſecond Head, to ſhew the excellent uſe and ſervice, ſorrow after God, yeilds in this wiſe, and holy preparation of it by God to that *Repentance to ſalvation, not to be Repented of.*

1, In that, ſo great, and principal an Affection of the Soul is given up to God; It hath an uſe, and a ſervice to ſteer the Soul to God; For the Affections are, as the Rudder of the Soul, as the Helm of it, guided by the judgment, as by a Pilot: And theſe affections are all in a Linck, and in a chain: If any one of the principal Affections are mov'd, that mighty Veſſel of the whole Soul is turn'd this way, or that way by a very ſmall thing, as it may ſeem; even by one Affection, becauſe all are joyn'd and united with it: For where Sorrow goes, Love goes, becauſe ſorrow is for the want of ſome good, the Souls deſires; If then ſorrow *be after God*, and for Holineſs; It aſſures, the Soul hath a ſpringing Love for God and Holineſs, and in the diſtance it apprehends it ſelf from theſe, it laments. Where ſorrow goes, there hatred alſo goes: For ſorrow ariſes from ſome evil that the Soul hates and abhors, that

that preſſes in upon it: In ſorrow *after God*, ſin, and the wrath, and diſpleaſure of God, is, what the Soul hates; and it finding theſe near, and cloſing upon it, it ſorrows and laments that *they may be caſt out* and removed. And how do theſe, the Love of God, and hatred of ſin *work to Repentance?* And thus alſo it might be ſhewn, How *Fear*, *Hope*, *Joy*, *Delight* move as ſorrow moves. The Apoſtle knowing with what a ſtrength, and force, and preſence the Affections move, writes to the *Coloſſians*, c. 2. *To ſet their Affections on things above*: For if the Affections are ſo ſet, the Spirit and Soul will be ſo ſet, and therefore the whole man will be ſo ſet. On the contrary, the *ſorrow of the World* carries the ſtrength of the Soul, the Affections on the World; which not able to ſuſtain and bear up an Immortal Spirit, it often deſtroys the Body by Violence; and leaves the Soul to ſink alſo, the Spirit to fall down from God, which is the Death of it.

2. The Affection of ſorrow, is the Affection that is moſt properly converſant about ſin, and the conſequences of it; the wrath, and diſpleaſure of God, the curſe, and evil. Now then, as ſin is a departure from God the fountain of Life, and happineſs, the ſupreme good, and ſo uſhers in, and introduces all unhappineſs: ſo *ſorrow* that is after God, begins in the apprehenſion of God, and of his Law; and ſo deſcends on all the evil conſequential, or following on the loſs of God: But the *ſorrow of the World*, not beginning with God, fetters it ſelf with the Evils which preſs upon it, with relation to the preſent World; which can never be well removed without removing the principal cauſe, ſin, and the diſ-

diſpleaſure of God for it: But to this the *ſorrow of this World* hath no regard, and ſo is never cured, but becomes of a peice with the ſorrows of the ſecond Death: For ſo all ſorrow here not Healed by the *repentance to Salvation, not to be repented of,* (which Heals the *ſorrow after God*) becomes one with the ſorrows of Hell, and *everlaſting wailing*: By godly ſorrow therefore, ſorrow is made to be its own Death, and Plagues. *For working repentance to Salvation, never to be repented of, When it is ſorrow after God, it is the Deſtruction of all ſorrow.* For it can be no longer, but, as Scripture ſpeaks, *ſorrow and ſighing ſhall flee away, and there ſhall be no more ſorrow.* As it came in by ſin, ſo by ſin Repented of, and Pardoned, it for ever ceaſes, and vaniſhes away: So ſorrow is converſant about its proper object, and cauſe, and it hath the great effect of removing it ſelf; and of it ſelf looſing it ſelf in that Joy, that follows upon the *Salvation* of that *Repentance* it ſelf hath wrought; which muſt needs make an end of Sorrow, or Perfects it into it ſelf *never to be Repented of.*

3. The ſerviceableneſs of *godly ſorrow to Repentance*, is, that this Affection of all the Affections, or Paſſions of the human Soul, is that which makes it wiſe, and conſiderative; ſeeing *Repentance then, that is to Salvation*, is a moſt Wiſe, and prudent grace; This Affection of ſorrow is moſt preparatory, and contributary to it. The ſorrow after God is no Ignorant, or unreaſonable Paſſion, or Affection; call'd *Attrition*; no ſuperſtitious Pennance, or ceremony of Sorrow, not a mere ſoftneſs, and diſſolving into Tears; not any deſultory Paſſion, that falls into ſome *morning Dew*, or as it were

were, *heat Drops*; but a deep inward trouble, that we have offended God, and ſinn'd againſt him, and endangered our ſelves to Eternity by our ſins: And however, there may be at firſt ſome ſudden ſtroke, or Impreſſion, and a Paſſion upon it, that may go off; yet it is indeed a ſpring that diſ-embogues it ſelf through the whole courſe of a Chriſtians Life: There is a ſorrow, and a relenting of Soul, that is a ſoft Dew, or Diſtillation from the Soul upon it ſelf, that makes it very tender, humble, and Apprehenſive of the Evil of Sin; of the Ingratitude, and unthankfulneſs of having ſinned againſt God, and given Offence to the Eyes of his Holineſs, and of his Glory. And as this ariſes from underſtanding, ſo it begets underſtanding, and cloſe Conſideration; It is obſerv'd in Nature, that ſorrow and ſadneſs encline to Wiſdom, and attentneſs of Mind; *Vexation gives underſtanding*, is a ſaying: And hereunto the wiſe King *Solomon* agrees, *ſorrow is better than laughter. It is better to go to the houſe of Mourning, than to the houſe of Feaſting; for the Living will lay it to Heart. And by the ſadneſs of the Countenance, the Heart is made better. In the day of Adverſity conſider*, that is the proper ſeaſon of it; Generally, our Mirth and Rejoycing is too light and flaſhy; it ſcatters, and ſets the Spirits in wandring; I ſaid of *Laughter, it is Mad*, and of *Mirth, what does it?* As the *crackling of Thorns under a Pot, ſo the Laughter of Fools is Vanity*. Sorrow is like a ſhade that congregates, and gathers up the Spirits to think, and weigh, and poize things. Sorrow loves ſolitude, and ſo the Repenting Perſon is deſcribed; *he ſitteth alone,* Eccleſ. 7. 3. &c.

Lam. 3. 28. *and keepeth ſilence, becauſe he hath born it upon him.* Vanity, and folly, *the pleaſures of ſin, that are but for a ſeaſon*, cannot endure the tediouſneſs, and melancholly of an Hour alone: And this is the unhappineſs of mankind, they cannot endure to be alone, and to ſpeak with themſelves;

Jerem. 8. 6. *I hearken'd and heard, but no man ſpake aright, or ſaid, What have I done?* We are ſo naturally for Diverſion, They that are not ſo mad, as to to be for the roar, and madneſs of Company; yet they cannot be content, without what, we call Divertiſement and Merryment, and cannot endure ſorrow and ſadneſs.

Let us now but ask our ſelves, whether we think *Solomon* was a Wiſe Man, or not; and whether he was not in circumſtances of greateſt advantages to rejoyce in all the Pleaſure, Mirth, and Enjoyment of this World? which he calls, *Laying*

Eccleſ. 2. 1. *&c. hold on folly*; while yet he *acquainted his Heart with Wiſdom* to underſtand, what was the utmoſt amount, or to be had from all the Entertainments of that kind: And when he aſſures us, as he does, that *Mirth* is but *Madneſs*, and the *Laughter* of this World ſo unreaſonable; that no Man can tell, what it ſerves for, or to what purpoſe it is; and that he ſo much commends ſorrow to us; let us then take Counſel with our ſelves, whether he ſpake wiſely, or not? And what ſhall we think of the words of our Lord, *Luke 6. 21. Bleſſed are you that Weep, and you that Mourn; and, woe to you that Laugh.* Now it is not to be ſuppoſed that ſo Good

Good, and ſo Merciful, and ſo Gracious a Saviour, as our Lord Jeſus Chriſt is, ſhould envy to man any thing, that could be to the Good, and Welfare of his Nature. But he knew how much the Carnal Joy, and Mirth, that is ſo common, and ſo much valued among Men, laviſhes out thoſe Thoughts, and Spirits; and that Time, that ſhould be laid out upon ſo ſerious, and great things, as *Reconciliation to God, Pardon of Sin, Newneſs of Heart, and Life*; and that *Sorrow*, and *Mourning*, and *Weeping* are prepared by God, as fitted in their Nature to make us more Grave, and Pondering of Things; and that being Sanctified, and in the Hand of his Grace, are made uſe of to bring us home to himſelf: For when men are under ſadneſs, finding the prints of the Wrath, Juſtice, and Diſpleaſure of God upon them, they enquire after the Reaſon; Their ſins, as to *Joſeph's Brethren*, come to their Remembrance; They are provoked to move to God by *Humiliation, Confeſſion of Sin, Prayer for Pardon, Deſire of his Grace, and Spirit to enable them to Reform*; they enquire into his word, how they may *cleanſe their way, order their Converſation aright to pleaſe him*; they are moved to conſider by theſe drops, and Touches of Sorrow, what that ſtate of ſorrow without Banks or Bounds or Bottom is, where there is *weeping*, and *wailing*, and *gnaſhing of Teeth*: They are taken off from that Pride, and Self-Conceit; they find ſo little in all things here below, and in this preſent State, that they enquire for thoſe better, and greater Things that are Above, and in Eternity: When ſorrow, that diſpoſes to ſtrong, and ſerious enquiries becomes *ſorrow after, and according to God*; Oh!

how excellently does it work? How
Lam. 3. 40. do men *search, and try their ways that they may turn to God.*

Now because of the Order, that God hath plac'd sorrow in to all these great Effects; therefore our Lord pronounc'd a Blessing upon *Weeping*, and *Mourning*. For else he loves our Joy, when it is Spiritual; he commands to *Rejoyce in the Lord all way*; and again he *says*, *Rejoyce*: He
John 15. 11. spoke many great things, that *our Joy might be full*; that he might fill our *Mouths with Laughter*, and our *Tongues with Singing*. But our carnal, our sensual Joys, he knows, are our Death, and Destruction; he knows we are in no better case in our prophane, foolish, sinful Laughter, than they who are stung with the *Tarantula*, and Dye Laughing: Thus we have greatest reason in the *midst of such Laughter* to be *Sorrowful*, and the *end of that Mirth will be heaviness*: Thus it will be *bitterness* in the *latter end*, therefore he warns us of it before, and in greatest Love to us, declares a *Woe* on such *Laughter*.

But now to conclude this particular, *The sorrow of the World*, How different a thing is it? For tho it causes Thoughts and Enquiries, yet it is only how to be rid of the Worldly Causes of Sorrow, and it turns only to Worldly Remedies: And it is very often in a rage at the causes it finds; and when either the Remedies are not to be found, or fail in their Success, it is in a Rage, and flies out too often against God, and Providence, and so it *works Death*: It begins that Hatred of God, that Blasphemy, and Rage, that is in Hell; or if it does not thus, it is a sullen, despondent, unactive state

ſtate of Mind, that ſhuts, and ſeals up all Activity; like the *Night wherein no Man can Work*; and ſo goes down into utter *Darkneſs*. It either ſays, *This evil is of the Lord, why ſhould I wait any longer?* Or like *Cain*, My *Iniquities are greater, than can be Forgiven*; and ſo haſtens out from the *Preſence of God*; or it recoyls upon it ſelf, as *Saul*, *Achitophel*, *Judas*; or the Heart under the Power of it *Dies as a ſtone* within it ſelf, as *Nabals Heart died within him*. Thus it every way *works Death*, becauſe it hath nothing to do with him, who is the *Fountain of Life*:

John 9. 4. 1 Kings 6. 33. 1 Sam. 25. 27.

For the Being of God is infinitely happy, and bleſſed, and all light, and luſtre; and in him is no *Darkneſs at all* of ſorrow as not of Sin; he therefore when *ſorrow* is after him, ſprings a Light into it; that whereas, the Dark and Black part ariſes from ſin, and the ſinful Creature; yet becauſe it is after him, it ſhall never ſet in the darkneſs of Death, and Hell; It receives from him as a Tincture of Holineſs, ſo a Tincture of Life, a Ray and Beam of it; It works *Repentance unto Life* and *to Salvation*, and ſo it ſprings up after into Joy in his Favour in the Light of his Countenance, in the aſſurance of his Love.

But the *Sorrow of the World* is like a Night, that no kind of *Light at all Enlightens*. Like the Night *Job Curſed*, it does not turn to the Light, becauſe it is not turn'd to God; and ſo is a ſhade of Hell. Before Hell it ſelf, a valley of the *ſhaddow of Death*: and the horrors of it are the beginnings of the horrors

rors of Hell: As therefore Carnal Joys are *ſparks of our own kindling*, Eſay. 50. notwithſtanding which we ſhall *lye down in ſorrow*, even ſo is *ſorrow* not *after God*, as a black ſhade of our own.

4. The ſervice of *ſorrow after God* to *Repentance unto Salvation*, is, that it breaks, and forces aſunder that ſinful Frame in our Hearts, of ſin, and contrariety to God, and to Holyneſs: The very Natural Affection of ſorrow looſens, and Divides the Heart, from that which is the Cauſe and occaſion of ſuch ſorrow: Becauſe that great Self-love, the force of that Law of Self-preſervation is ſo ſtrong upon us; that ſeeing ſorrow is an Affection, that ſtands in an enmity to our Peace, Comfort, and Enjoyment, and to our Life it ſelf; if it be extreme, or too long continuing; we therefore come off from what is the occaſion, or that gives reaſon to our ſorrow; though we had exceedingly lov'd it before. This we find in all Caſes, and through the whole Nature of Things; when therefore ſin, and loſs of the favour of God becauſe of it, is made by the grace of God the juſt Reaſon, and moſt ſenſible, and prevailing reaſon of our ſorrow; It diſſolves the Frame of ſin in our Heart, that had been before compact, as the Adamant, and as the *neither Mill-ſtone*; Now this ſorrow dividing, and ſeparating between ſin, and the *Soul*; it brings forth that *broken* and *contrite Heart*, that *God will not deſpiſe*.

Again, This ſorrow is a ſpiritual melting, ſoftning and diſſolving Thing. It ſeparates the *Soul* every particle as it were from other; ſo that it is ſupple, ſoft, and ready to take any figure, that God would

would have it take; It brings the Soul to quick, and lively ſenſe, which is as it were *taking the ſtone out of the Fleſh*, and *giving a Heart of Fleſh*; It is that *Spirit of Grace*, of Ingenuous ſenſe of our Ingratitude, and unworthy carriage towards God, mentioned before out of *Zech.* 12. and *Ezek.* 36.

Hereupon the *Apoſtle James* preſſes to a great *Mourning after God*, or exerciſe of *Godly ſorrow*, James 4. 8. *Draw nigh to God, and he will draw nigh to you; cleanſe your hands you ſinners, purify your hearts you double minded*: How ſhould this great Self-Purification be Effected? By *being Afflicted, by mourning* and *weeping*; *by having the Laughter turned to Mourning*; *and the Joy to* Heavineſs This *Godly Sorrow*, like waſhing and rubbing the Hands with Water, and the cloſe Application of it, ſoftens and looſens the Filth that cleaves ſo cloſe, adheres and ſticks ſo faſt to the Hands. And it ariſes from that Love, and Compaſſion, that is ſeated towards our ſelves in our own Natures, which, when it is by the Hand of Grace pointed aright; It is made a mighty Inſtrument, a mighty Efficacy for Converſion, and Repentance; becauſe when our great Diſguſt, our Sorrow and Self-Affliction is pitch'd upon ſin, we caſt it off, as that, which is the reaſon of our ſorrow; and that ſtands in our Eye, as hateful, loathſome filth, and impurity, that we can by no means endure; and therefore we ſay to it, *get ye hence*, Oh! you Foul and abominable Luſts, *what have I any more to do with you?*

But more particularly, two ways this Godly ſorrow works to Converſion, Repentance, Self-Purification.

1. By

1. By being so prevailing upon the *Soul*, as to drink up all the impure, and unholy Affections in our Hearts. God giving it therefore by that his *Spirit of Grace*, and ingenuous sense, an ascendency, a superiority over all other Affections in the Heart, at this time, he is working Repentance; it drinks up all the pleasurable sensual Affections in a Man: when *a man is in bitterness, as one is in bitterness for his first Born*, and for an only *Begotten Child*; He hath no more Appetite nor Emotion of his Spirits to Lust, and Sensuality, and sinful Pleasures, than such a one hath to do the usual Entertainments, and Pleasures of Life; when God therefore calls for this sorrow, he looks upon it as a great Offence; when there is *slaying of Oxen, and drinking of Wine, lying upon beds of Ivory, Chaunting to the sound of Viols, Inventing Instruments of Musick, like* David; when there is *putting on Apparel*, and the Furniture of Pride: For then he commands us, as he did the Children of *Israel* after the sin of the *Golden Calf, to put off their Ornaments, that he might know what to do to them*, whether they should, as true Penitents, be spar'd, or destroyed in their Impenitency; And indeed when any are under the power of this *Godly Sorrow*, in such a posture to *Repentance*, all such Ornaments are nothing; All such pleasures are quite out of Tast. The *Soul* hath no relish of them.

Esay. 22. 13.
Amos 6. 3. &c.
Exod. 33. 5.

2. Godly sorrow thus made an Instrument in the Hand of Grace for working Repentance, hath by that its ascendency and superiority, an engagement upon

upon all the other Affections with it ſelf, to the *working Repentance* alſo; this the Apoſtle ſhews in the very next words to theſe, we are Diſcourſing upon, 2 *Cor.* 7. 11. For *this very ſelf ſame thing, that ye ſorrowed after a Godly ſort; what carefulneſs it wrought in you,* how great is the care and ſollicitude it works in all, that ſo ſorrow, to get out of their Sins, and to return home to God? What *Apology* for *Holyneſs*, for *God*, and againſt *Sin?* what *Judgment* againſt ſin? What *Fear* and *Awe* of God ſtriking to the very Heart of ſin? what vehement deſire after God, after true Grace, and perfect Reformation? and this boyling up to *Zeal*, or the heigth of Deſire; that Powerful Religious Affection, under the Operation of which a Man cannot *bear Evil*, no, not for a moment. And laſtly, there is an *holy Revenge* upon ſin, *Sathan*, luſt, even a man's ſinful ſelf; by which the Irreconcilable Hatred to every ſin is Diſcovered, and a Monument of that Hatred ſet up in the Soul.

Thus works *godly ſorrow to Repentance*; but the *ſorrow of the World* having nothing to do with God, with ſenſe of his Diſpleaſure for ſin, with ſin, as ſo great a reaſon of ſorrow and trouble; the Spirit remains in all its former Frame of union to the world, and to ſin; and ſo with the whole ſtate of ſin, and of the World, and of ſorrow, it ſinks down to the center, to the place of ſorrow for ever; For when ſorrow that is the Inſtrument of God in working *Repentance*, does not prevail to that God's end; it more certainly ſinks down to its Center, and that with great Violence; as we ſee in thoſe fore-nam'd Examples of *Cain*, *Eſau*, *Saul*, *Akitophel*, *Judas*, who not *ſorrowing to Repentance* went down

down with greater violence to the *Chambers of Death* and *Sorrow*, even everlasting sorrow.

5. The efficacy of *godly sorrow to Repentance*, is, that it makes the Soul very humble before God; the natural effect of sorrow is to meeken, and bow the Spirit; *heaviness in the Heart of* Man *makes it stoop*, *Prov.* 12.25 the guise and mein, or Posture of sorrow, *is* to *bow down the head like a Bull-rush.* The *Hipocritical* mourner does so, to imitate true sorrow, *Esay.* 58. 5. Now this indeed, except it turn to God, and have Relation to him, is the meanness and pusilanimity of a Man; but it is the true greatness of Mind to lye down before God, and *Tremble in his Presence*, as the melted Metal trembles and quivers before the Founder: This dissolving, melting Efficacy of *godly sorrow* is that, which turning to God makes the Heart *submit it self*, as the Apostle *James* speaks in the same Context, c. 4. 10. *Under the mighty hand of God, that he may lift it up*; it says to God, *Lord what wilt thou have me to do?* It says, *what shall I do to be sav'd?* What shall I do, what shall I do in obedience to God? It *treads softly before God*, as if it said to him, Lord, which way wilt thou have me to go? Which *Ahab* doing, tho not with a perfect Heart, receiv'd some degree of Favour by, 1 *Kings* 21. 27, 29.

Acts c. 9. 6. c. 16. 30.

Now this Humility, how acceptable is it to God! How yeilding to his Command! *God gives grace to it*; God looks off from *Heaven and Earth to look to that man that is of a contrite Spirit, and trembles*

Esay. 66. 2. c. 57. 15.

bles at his word: He that is the *high* and *lofty one*, that *dwells in the high and holy Place*, and *Inhabits Eternity*, will Dwell alſo with *the humble ſpirit to revive the Spirit of the Humble. This ſorrow hides Pride from man*, as the expreſſion is in *Job*, and ſo fits it to all *holy returns to God* by *Repentance*: It *withdraws man from his purpoſe*: It changes the purpoſe of Man; that which was the full purpoſe of the Heart before, was to cleave to ſin, and the world, now the *heart cleaves* to God with its *full purpoſe*. Job 33. 17. Acts 11.13.

This *humble broken Spirit* is the *Sacrifice of God, the Sacrifice he will not deſpiſe*, becauſe it is ready to yeild up it ſelf in all obedience to him. Pſal. 51.17.

But the *ſorrow of the World*, not eying God, nor having regard to him, never changes the Heart, nor Life into obedience to him; and ſo leaves a man in the ſame loſt undone ſtate; and ſo becomes *deſperate Sorrow* and *Anguiſh*, as the Scripture calls it, *Eſay* 8.22. and may be moſt fitly deſcribed by *Jer.* c. 4. 28. *They are all greivous Revolters; they are Braſs and Iron; they are all Corrupters; the Bellows are burnt, the Lead is conſumed of the Fire; the Founder melteth in vain; for the Evil of the Heart is not pulled away; reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them.* When God therefore, as the great *Founder*, Caſting men as into the *Furnace* of ſorrow, they are not purged from Evil; the *Melting* is in vain, and they are therefore *Rejected* by God, as *Reprobate Silver*. When Sorrow and Affliction, which are as the *Chirurgery*, or Blood-Letting of the gracious Hand of God,

Effects

Effects nothing of Good; it is as the Corruption of the whole Mass of Blood, and is certainly to Death.

6. When sorrow is placed upon offence against a Person, and upon unthankful, and disingenuous Treaty of him, there arises a Love and Compassion to that Person, a shame to offend further; a resolution to make him all the reparations we are able, and the greater the *Bitterness*, the greater the *Effect*: And though these cannot be properly placed, as issuing from the Creature towards the Creator; yet Scripture representing God, as hath been said, Grieved, Peirced, press'd with Sin, it represents the grieved sorrowing, relenting sinner, so Affected, as if there were an Ingenuous, even Compassion and Love towards God the Creator; and unwillingness so to grieve, and provoke any further; It represents therefore the highest degrees of Bitterness, and a sorrow as for a *First Born*, and for an *only begotten Child*, or *Son*; or like that most compassionate *Lamentation* for the excellent Prince *Josiah*, *slain at Megiddo*, that was so continued a sorrow, as to be spoken of in *Lamentation to that day*, as Scripture uses to speak; now seeing Repentance it self, as hath been shewn in the general Nature of it, hath so much of this; The sorrow, that is Affected like it, is most fitted, and prepard to work it; and it is so blessed by God to work it; whereas the *sorrow of the World* is like *Clouds* without this *Rain of Heaven*, and *Wells* without this *Water of Salvation*, and therefore settles, as into the *Lake of the*

Zech. 12. 10.

2 Chron. 25. 25.

second

ſecond Death; and ſmells of its Brimſtone.

And thus far *I* have proceeded, to make out the ſerviceableneſs of *godly ſorrow*, or *ſorrow after God, that works Repentance to Salvation never to be Repented of.*

General 3d. I come now to the third General, concerning ſorrow for Sin, *viz.* To ſhew the Wiſdom of God, and the Reaſonableneſs of his making uſe of ſorrow; and fitting it, as *after* himſelf, or *according* to himſelf, to ſo great an end and purpoſe; and that according to the very Reaſon, and Nature of Things, it could not be otherwiſe; but that godly ſorrow muſt be ſo made uſe of above, and before any other Affection; and that it *becomes him, by whom are all things, and for whom are all things*, ſo to make uſe of it.

1. There can be, according to what the Apoſtle ſays, no other object of Rational, Intellectual Sorrow, but only the loſs of the Favour of God, or his diſpleaſure for ſin, or ſubordinated to it; which makes it *ſorrow after God.* For if on one ſide the ſorrow ſo plac'd, and fix'd, hath ſo bleſſed Effects, that he that ſo ſorrows, receives no iniury by it, but ſo great good, *as Repentance to Salvation, never to be Repented of*; that it is not ſo much Loſt, as chang'd into *Fulneſs of Joy*, and ſo perfected; and on the other ſide, that ſorrow laid out on any other object, (which is *ſorrow after the World*) *works Death*: Then it muſt needs become the wiſe, and gracious God, *of whom, by whom are all things in bringing many Sons to Glory, to bring them to Perfection*, by ſuch a ſorrow as this.

For if God was pleas'd to make ſuch a Rational, Intellectual Nature, as man, that might, though made Holy, fall into ſin; It muſt needs be, that it muſt have a fitneſs to turn it ſelf with ſorrow upon ſuch an evil, and reaſon of ſorrow, as God offended and diſpleas'd for ſin; ſuppoſing a man, by that ſin had not loſt either the uſe of his Underſtanding, or not loſt the ſenſe of God, Holineſs, and Goodneſs; ſeeing if it did not lye Dead, and Benummed, or ſtrongly diverted and turned off from its Object; or that God does not appear an Irreconcileable Judg, and Revenger, and give up man to the wickedneſs and rage of Death. It muſt ſo turn.

Whenever therefore God by his grace in Chriſt, and by his Spirit, turns any ſinner to himſelf, and ſtirs up thoſe Powers of underſtanding, and Conſcience after himſelf; The very order of the Creation of God Requires, that the underſtanding and Natural Conſcience, and Affection of Man ſhould be turn'd upon him, diſpleas'd by Sin, by this humble ſorrow of Love; even as upon his wrath, and Vengeance, with a ſorrow of Pain, Fear, and Terror; ſo that both the *Bondage of Fear of Death*, and the *Reverence of godly Fear*, and Love move to this ſorrow, and the wiſe order of Things ſettled by God, cannot allow it otherwiſe.

Heb. 2. 15.

On the other ſide, if the turn of the Rational Nature, and Affection, be drawn out upon the ſenſe of any evil with trouble, and diſlike, and reflection on its diſagreeableneſs and inconveniency, and yet its preſſure upon it; which is ſorrow, grief, and ſadneſs; it muſt either be turn'd upon God offended, and diſpleas'd by ſin; or it is to no purpoſe

poſe of good, that there is ſuch a Paſſion or Affection in man: For if it be plac'd on any other object, it is but ſorrow of this World, how juſt ſo ever, in regard of any evil of ſuffering, it may ſeem to be: It is but *ſorrow to Death*, and ſo of no good at all to us, but evil, till it be deriv'd into a higher and more excellent Channel: So that it may be ſaid of this *ſorrow*, as *Solomon* ſays of *Laughter. It is madneſs, and what doth it?* And in place of *Thorns crackling under a Pot*; It is as the *ſlow Fire*, of too near agreement with that of *Brimſtone* of the *Lake*: It is not of any merciful or gracious uſe, but for the manifeſtation of the wrath, and diſpleaſure of God againſt ſin. Eccleſ. 7. 2. &c.

2. Let us conſider ſeriouſly, what Jeſus Chriſt our Lord ſuffered under the ſenſe of ſin; and then think whether it be reaſonable; that the whole ſhould fall on him, and none of the drops, and end of it, come to us, and ſo be *fill'd up by us?* We ſhould never read that part of Sacred Hiſtory of the *Agony of Chriſt*, but we ſhould deeply take it to Heart, Luke 22.44. *He being in an Agony, Prayed more earneſtly, and his ſweat was as it were drops of Blood*: Chriſt was not at this time ſeiz'd upon, and in the hands of thoſe that Crucified him, but was in perfect Meditation, in an entire ſolitude of Thoughts: He was in Contemplation of the great evil of ſin, and of the wrath and juſtice of God upon it: Col. 1. 24.

We may then ſay, *Dyed Chriſt as a Fool? Or was Chriſt in an Agony*, as a Fool, or as a weak perſon?

Did he not purſue the true Reaſon of Things? Did he not follow ſin by his holy and wiſe conſideration of it from its beginning to its end? Did he not ſee it, as God looks upon it, and as the Nature of ſin requires, it ſhould be looked upon? Did he not behold it in the ruin, and damnation of mankind, in the everlaſting horror of Conſcience in Hell? If not, why this Agony? Did he not behold our ſins in all the aggravations of them? Elſe why was our Lord under a ſorrow, that no ones ſorrow was like to it: He might juſtly ſay, to all that Read of it, behold, *was any mans ſorrow like to mine?* Ought we not therefore, though we cannot ſuffer, as he did, nor to ſuch an effect of Suffering? Yet ought we not to be Conformed to our Head? If theſe things were *done in the green Tree, ought there not to be a Conformable Senſe of them, upon us, who are as the dry* Tree, and much more reaſonbly to be ſo affected?

3. The great diſadvantages that come upon the profeſſion of Chriſtianity, in the want of this *godly ſorrow, preſs for it.*

1, Either Men reſt and center in a falſe Repentance: The *fallow ground* of the Heart is not truly *broken up*, ſo that they *ſow on the Rock, or among Thorns*, and *build in the Sand*; and their Repentance is not this Repentance, the Apoſtle ſpeaks of; they do not go down to the bottom of the Heart, nor dig deep to find the Springs of true Repentance: Jerem. 4: 3:

2: Or;

2. Or, 2dly, Suppoſe the Repentance not Falſe; ſuch are yet in Danger of Falls after Converſion; for no man is ſo truly, and continually afraid of ſin, as he that hath found the ſmart and evil in profoundeſt ſorrow for it.

3. There is Danger, when *godly ſorrow* hath not had its *perfect work*, there ſhould ariſe after perplexities of Conſcience, either upon the ſurpriſal of outward Afflictions, or on the *Death Bed*; and ſometimes with great Agonies, becauſe we have not gone through the exact courſe of Repentance in *ſorrow for ſin, and after God.*

4. Oftentimes God leads through outward Chaſtiſements, to bring us through a more ſolemn ſenſe of ſin, and the evil of it; and to cloſer acts of *ſelf Judging*, and more exact Reformation of our Hearts and ways.

4. That we may be under the full efficacy of *godly ſorrow*, God hath made that gracious promiſe, *Ezek.* 36. 25. *That he will take away the Heart of Stone, and give the Heart of Fleſh*: Thus that *Adamantine* and *nether Millſtone* Temper is removed, and a ſoft *tender Heart*, that fears the firſt approach of ſin, is Introduc'd.

It may ſeem an objection againſt this Doctrine of ſorrow for ſin, as if the preſſing of it is a Derogation from the *Blood of Chriſt*, and the fulneſs of his *Redemption*; as if his *ſufferings, ſacrifice*, and *ſatisfaction* were not enough, without our ſorrow, as a kind of Penance.

But this I ſhall endeavour fully to remove hereafter, as the ſame Objection may ſeem to lye againſt the whole *Doctrine of Repentance.*

I will therefore conclude this part of the Diſcourſe, *viz. concerning ſorrow for ſin by giving ſome practical inferences by way of Application from it.*

Infer. 1. Let us be content to *ſuffer in the Fleſh*, as the Apoſtle *Peter* ſpeaks, 1 *Peter* 4. 4. by deep ſorrow for ſin and *after God*, as it were the *Death of the Fleſh.* and of the corrupt part; that we *may Live according to God in the Spirit: arm your ſelves with the ſame mind, that was in Chriſt*: Be willing to be as Condemned, and *put to Death* in the ſenſe of ſin; deſire to know Hell, and everlaſting Miſery as he did, in your own ſenſe of it; he went down to Hell in the Contemplation of it, though not Locally: Let us be in the Κοινωνία, in the *Communion* in the *Fellowſhip of his Sufferings*: It is better to know it now, and here, while it may be eſcap'd, than to know it hereafter; when there will be a gulf between it, and the ſtate of Life, that cannot *be paſſed.*

Phil. 5. 10.

Infer. 2: Let us poſſeſs our ſelves with the mighty Reaſons and Arguments of *godly ſorrow*, the Motives, and inward operative Influences of it; the ſerious conſideration of the great evil of ſin, the foulneſs of it, the diſhonour, the neglect, the contempt of God, that is found in it; the unreaſonable *ingratitude*, and *unkindneſs* of it to the *Lord our God*, and to *Jeſus Chriſt the Saviour*, and *Redeemer*;

deemer; but especially let us earnestly beg that Spirit of Grace, and Ingenuous sense, that may cause us to *be in bitterness, as he that is in bitterness for his First Born*; that we may thus *sorrow after God.*

Infer. 3. Let us sweeten to our selves, that which may seem very harsh, and contrary to Flesh and Blood; this *sorrow after God*; with the consideration of this; that Christ hath established a Blessing upon it, the blessing of an everlasting *Consolation*, Luke 6. 21, 25. *Blessed are you that Mourn, and that Weep; for you shall be Comforted*: And on the other side, *there is a Woe on them that Laugh now; Consider; Christ the Captain of our Salvation*, and all the Saints of God have passed through the *Vally of Baca*, this *Valley of weeping*, the way to the *Heavenly Jerusalem*, while the mad roaring merry World are going that broad way down to Destruction: This works that *Repentance to Salvation never to be Repented of.*

Head 3d. I come now to the *Third Head in the Doctrin of Repentance*, and that is to Discourse the true Laws and Rules of Repentance, the Frame, and the true constitution of Repentance; the Motives, and considerations for it; the signs and evidences of true Repentance; all which must needs be very great; in that, it is *Repentance to Salvation*, not a false, or counterfeit Repentance, or but *to be Repented of*; not to be recall'd, revers'd, or repented, but to be confirm'd by progressive, repeated Acts, and renewals after Falls, even till it lays hold of *Salvation.*

General 1. In the opening the grand *Doctrin* of *Repentance*, as on this head, I shall endeavour to guide the Discourse of it, by keeping to the strict, proper and precise Nature, and notion of Repentance; For I know it does not really, and substantially differ from other grand Evangelical Notions of a through change of Heart, and Life; as *Regeneration, the new Creation; a new Heart, a new Spirit: the Laws of God put into our* Jerem. 31. *Hearts, and writ in our minds, that* Ezek. 36. *we may never depart from him; the Heart of Stone taken out of our Flesh, and having Hearts of Flesh; a being caus'd to walk in his Statutes and judgments, and to do them:* His *fear put into our hearts and his spirit;* Psal. 19.12. *within us;* It is Mortification, and 19. Sanctification; It is Conversion, and turning to the Lord; *a being cleans'd from secret sins and kept back from presumptuous sins, a cleansing our way, by taking heed thereto according to the word of God; the ordering our* Psal. 119. *steps in his word, that no Iniquity may* 133. *have dominion over us*: Nay, It differs not from Faith in the Blood of Christ by any Essential Difference; from seeking Pardon and Reconciliation by Faith in that great Attonement, and Sacrifice; nor from the *Love of Christ, constraining* all those, who *Live*; that is, have their Lives given to them, through his Death, *to Live to him, who dyed for them*: All these are, as I have said, Essentially, and substantially the same: But yet there is a very Distinct, and even *Critical* consideration of Repentance, that I shall apply to in the present Treaty, under these three heads.

Parti-

Particular 1ſt : Repentance carries always a Notion of ſevere, and rigorous Acts in relation to our ſelves upon account of our Sins, and high Offences againſt God :

Particular 2. Repentance imports very cloſe, and particular Negotiations, and Tranſactions with God in Relation to Forgiveneſs; and ſuch, as expreſs our particular ſhame, and ſorrow, that we have offended him ; and earneſt deſires, that he would ſhew to us, that he is at Peace with us, and hath Pardon'd all, that is paſt in Chriſt:

Particular 3. Repentance is a hearty an univerſal Change of our inward Thoughts, Counſel, Purpoſe, and Deſign ; and of our outward Converſation, out of a true, and real Hatred, and diſlike of what we have been, done, and choſen ; and a Love, Choice, and Delight in what we have not been, and have not done, nor delighted in.

Particular 1. Repentance conſiſts of many great, and ſevere Acts in Relation to our ſelves ; upon Account of our ſins, and High Offences againſt God ; under which I will in every one of them, ſhew the great excellency, and uſefulneſs of this duty, and the acceptableneſs of it to God.

1. The ſerioueſt, cloſeſt, and moſt deep examination of our Hearts, and Thoughts, and Lives, ſo as to know them, and to ſit in Judgment upon them, is found in true Repentance: This is a wonderful Power, and grace that God gives, when he gives Repentance ; that a Man ſhall be made to ſit upon himſelf, and to call himſelf to an Account,

to

to *ſearch himſelf*, as it were, *with Candles*, and to ſay, *what have I done? To ſearch, and to try his ways, and to turn to the Lord*, to think of his *ways, and to turn his Feet to God's Teſtimonies; to declare his ways in God's hearing*; and becauſe his own ſearch cannot be cloſe, and exact; to cry out to God, Pſalm 139. 23, 24. *to ſearch*, and *to try him, and to lead him into the way everlaſting:* And this is performed by *laying* a mans Actions to the *Line* and *Rule* of the *Law of God*, and entring into the particulars of every Command; of every Age, and as much as may be, every great and remarkable Action.

Now this is evidently a very ſupernatural efficacy; for we ſee how afraid we are all of it; a Man in this way of Inquiſition, and Viſitation of himſelf, is in a manner, as afraid of himſelf, as he is of God; and hides himſelf from himſelf, even as from the Eyes of God; it is true, when men are in the cariere of ſin, they are bold enough with themſelves; they *deviſe miſchief upon their Bed, the ſecret Thought and Heart of every one of us is very deep in ſin*; and we know it, and are willing enough to know, we know it, when all is of a Peice; to go on in ſin: But when a Man finds himſelf coming, as a Judg upon himſelf; he is preſently aware of himſelf, and deſirous to hide himſelf from himſelf, and to ſtart away from himſelf; when any therefore come to ſay to themſelves, I will find out all the ſecret ways of my own ſinful Heart, of my Pride, of my Luſt, of my Hipocriſy, of my Deceit, of my Formality, and vain ſhews in Religion, and the worſhip of God; that I may Reform all, and caſt out all that is evil

evil: I will be known to my ſelf, even the worſt of my ſelf I will make known to my ſelf, to hate and to loath it; we may certainly ſay, It is very hopeful, God is giving *Repentance to Life*: For I would not walk in Diſguiſe, under a Vizor, and a Mask to my ſelf; we hear therefore ſo often this Voice of Scripture, *Examin your ſelves, prove your own ſelves, know ye not your own ſelves?* except we are in a ſtate that as to its preſent, is reprobated by God. *So let a man Examin himſelf, let him prove his own work*, Gal 6. 2 Cor.

There are certainly many Truths of God, and parts of Religion, and of the Action, and Duty of it, that are more ſmooth, and agreeable to Men of Reaſon, and Ingenious Temper; that do not, though ſeemingly complyed with, ſearch the carnal unregenerate Heart to the bottom: Theſe therefore will not give ſuch Evidence of the Truth of Grace, and of the mighty Operation of the Divine Spirit: But this Duty of Self-examination, it can ſerve no Carnal Intereſt; ſo far as a man is led in it, he is led by the mighty Hand and Power of God: For in this Point, he is elſe ready to be *Merciful to himſelf, to ſpare himſelf.*

When God cauſes a man to ſearch himſelf, that what is loweſt, and at the bottom in him, may riſe up; when he makes a Man purſue himſelf, and all his ſins, till he can find none that he hath not had his Eye and his Search upon; ſurely, there is nothing that more aſſures a ſincere work of God upon a mans Heart, nor nothing, more than the want of this, Diſcovers Inſincerity.

2. In

2. In true Repentance there is an Authoritative and down right Self-Judgding, a Condemnation of what is Evil, and contrary to the Word of God, and the Laws of Holineſs, and Rules of the Goſpel of Chriſt; In Repentance, a man muſt plainly ſay with, and in the Authority of God upon himſelf, *Thou art the Man*, Thou art ſuch a ſinner, ſuch an unclean, ſenſual, voluptuous Perſon: Thou art ſuch a Covetous, Worldly, Griping, Extorting Perſon: Thou art ſuch a deceitful, unjuſt Chear, or Lyar: Thou art ſuch a Hipocrite, that art more afraid of the Eye, of the judgment of the cenſure of Man, than of God: Thou art he, that chooſeſt any, or ſuch, and ſuch a *Sin*, rather than *Affliction*: This plainly, and in the Name of God, and of Conſcience, that is made a Judg within a Man, and the Soul hearing it with Terror, and Awe upon it, is the true Work of Repentance: This is a ſevere Diſcipline, a day of Terror indeed upon the Soul, when it is carried home by the Hand and Finger of God.

2 Sam. 12. 1. *&c.*

Now this Scripture calls a *Judging our Selves*, and this *Self-examination*, and *Self judging* are recommended to us, as what would ſave *Gods Judging us*: If we would *judg our ſelves*, we ſhould not be *Judged of the Lord*; and ſurely if it be done to the purpoſe, and ſo as ſtrongly to affect the Heart; it is a very great Effect of the Spirit of God, and of Chriſt, *convincing of Sin, and of Righteouſneſs, and of Judgment*; And I ſhould rather chooſe it, as an Evidence *of the Grace of God*, than ſome

1 Cor. 11. 31

John 16. 8. *&c.*

ſome *fair appearances*, that corrupt Nature can better bear.

2. In *Repentance* there is a real Trembling, and Afflicting, and Grieving, and Shaming a Mans ſelf; a ſmiting on a Mans Thigh, a being *Aſham'd and Confounded by bearing the Reproach of our ways; a loathing our ſelves, an abhorring our ſelves in duſt and aſhes; a not opening of our Mouths in any ſelf Apology, or Juſtification, but a ſmiting on our Breaſt, as ſo great ſinners, as the chief of ſinners.* This is the true, and real work of Repentance in this part of it: This is a truly Spiritual Penance, in compariſon of which all impoſed Bodily hardſhips are nothing; and yet *if God* lays *Affliction* upon us, though it be very ſevere; there is an *Acceptance of the Punniſhment of our Iniquities.* Lev. 26.41.

Oh! that God would enable us to theſe ſecret Acts upon our corrupt ſelves, *to rend our Hearts, and not our Garments, to Sacrifice to God broken Hearts, and contrite Spirits, to Tremble at his word, to humble our ſelves*, and to lye down before him, with our very *Souls* and *Spirits*, as well as to roll our Bodies in the Duſt. Oh! that God would give us theſe proofs of true unfeign'd Repentance.

4. There follows in a true *Repentance*, a real execution upon our corrupt, impure ſelves, a *cutting off the Right Hand*, Mark 9.43. *and the Right Foot, a pulling out the Right Eye, a true Spiritual being put to Death, a ſlaying, a crucifying our ſelves in the Fleſh*, that we may *Live to God in the Spirit; a ſuffering the Spirit of Judgment*

Judgment, and of Burning, a ſalting the Sacrifice, not only with *Salt*, but with *Fire*.

Now All theſe Things are of great uſe, as they are Acknowledgments of the Righteous Judgment of God, due to us in our Eternal Condemnation, as they are Judging our ſelves to the very Fire of Hell; As they declare the exceeding Evil of Sin, and the Foulneſs of it; as they ſhew us the abſolute Neceſſity of a Redeemer; as they lay a Foundation of ſeparating our ſelves from ſin, and of the utter Hatred of it. And laſtly, They are ſuch, as muſt needs reſult from Rational Nature, endued with moſt powerful Principles of the Law of Righteouſneſs, Knowledge of God, and of his Righteous Judgment, written in the *Hearts* and the *Thoughts* he hath made; the Conſcience he hath created, either for *Accuſing* or *Excuſing*; and eſpecially all theſe mightily ſet home by the power of the Spirit of God; that ſo he may have, though not *Real Satisfaction* from the *Sinner*; for that is *alone from Chriſt*; Yet ſuch an *Honorary ſatisfaction*, and *Acknowledgment*; as is due from a ſinner, even in his very Soul, and from the bottom of his Heart; in the *Day*, wherein the Lord is *pacified towards him*, that *flies for Refuge to the hope ſet before him*.

Particular 2. The *ſecond Particular* in this Head, concerning *Repentance*, in the *ſtrict conſideration* of it, is, *That it imports very cloſe and particular Negotiations, and Tranſactions with God, in relation to* Forgiveneſs; *and ſuch, as expreſs our particular ſhame, and ſorrow, that we have offended him; and earneſt Deſires, that he would ſhew us, that he is at peace with*

with us, and hath pardon'd all that is paſs'd in Chriſt.

Under this I will Diſcourſe theſe following Particulars:

1. In *Repentance*: The Humble, Repenting Soul caſts it ſelf down in the moſt lowly, and Self-abaſing Acknowledgment of ſin, and confeſſion of it. Scripture therefore points ſo much at *Confeſſion*: *He that confeſſeth, and forſaketh*: He muſt firſt *confeſs*, and then *forſake his ſins*, and *he ſhall find mercy*, Prov. 28. 13. And *David* deſcribes a *Penitent*, as one, *in whoſe Spirit there is no guile*: that is, he makes an open, ſincere, hearty Confeſſion. This is one Branch of the Deſcription of the *Bleſſed Man, whoſe Iniquities are forgiven, and whoſe ſins are covered*; and to whom *the Lord will not impute Iniquity*: And after, it follows, *I acknowledg'd my Iniquity unto thee, and my ſin have I not hid: I ſaid, I will confeſs my tranſgreſſion unto the* Lord, *and thou forgaveſt the Iniquity of my ſin*. But before I did this, and while *I kept ſilence, thy hand was heavy upon me*; ſo that *my moiſture was turned into the drought of ſummer*, Pſalm 32. 1, *&c. I acknowledge my tranſgreſſion, and my ſin is ever before me*. Pſalm 51. 3. *Ezra thus made confeſſion*, c. 9. So *Nehemiah*, c. 9. So *Daniel*, c. 9. And the Apoſtle, *Iohn*, Ep. 1. c. 1. 9. ſays, *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*. Thus we ſee how much Scripture puts upon *Confeſſion* throughout.

Now *Confeſſion of ſin* is not accepted of God for it ſelf: For what can we ſuppoſe, the Relation of our

our ſins can be to God, the *Eyes* of whoſe *Holineſs*, and *Glory*, are ſo *provok'd* by our ſins? But he hath only Regard to us, that we ſhould in hatred of our ſins, and of our ſinful ſelves, expoſe them with hatred, and abhorrence of our ſelves; and becauſe we are reſolved to have no more to do with them, we diſcover and detect them, without any thing of *Guile*, without any *Reſerve*: For, as the Expreſſion is in *Job*, when we *ſpare our ſins*, we *roll them under our Tongues*. The more therefore we confeſs them with trouble of Mind, and in bitterneſs of Spirit, and with Reſolutions of having no more to do with them, the more acceptable is our Confeſſion to God; becauſe thereby our Confeſſion the more attains God's Ends, and what he is moſt pleas'd with in our Confeſſion. For therein is our ſincerity, when we confeſs ſin, becauſe it is Reaſonable to expect we will not be reconcil'd to the ſins we confeſs: For that is for *the Dog to return to his Vomit*. Confeſſion of our ſins, with Loathing and Abhorrence, is *vomiting them out of our mouths*. And therefore to *return to them again*, is to return to our *Vomit*: and Confeſſion is like Waſhing and Purifying our ſelves: To return therefore to the ſins we have confeſs'd is *wallowing our ſelves in the mire*, after *waſhing*. This ſeems ſo Reaſonable, and even Neceſſary, that when it is firſt ſaid, *He that hideth and covereth his ſins, ſhall not proſper*: Then, he that *confeſſeth, and forſaketh, ſhall find mercy*. It is ſuppoſed, if any Man does not *confeſs*, he will not *forſake*; but if he confeſſes, he does it in order to *forſaking*. But yet becauſe Men are ſo apt to deceive themſelves with Formality, and to think, God may be ſo put off, and pleas'd, he adds; He that not only

ly *confeſſeth*, but does that which is ſo neceſſary with Confeſſion *forſakes*; *ſhall find mercy*.

Thus *Solomon*, all along his Prayer, joyns many Expreſſions, that are the undoubted Acts of *ſincere Repentance*, together with the *Confeſſion of ſin*. And if Confeſſion be thus joyn'd with Sorrow, Shame, Trouble, Hatred of ſins and utter ſeparation from them; it could not deſervedly fall under that Ridicule, and Contempt, that prophane men put upon it; as if it were the telling God only the Story of our wicked Hearts, or Lives: But without other ſincere, effective Powers of Repentance, it too juſtly *falls under that Reproach*; but any ſuch *Reproach, our Lord will return upon us, and our Confeſſion.* 1 *Kings* 8.

2. In *Repentance* there is an earneſt and moſt vehement, but alſo moſt humble Application to the *Throne of Grace*, in Jeſus Chriſt, for Pardon and Reconciliation; and with ſuch a Continuance and Perſeverance, as till there be ſome Anſwer, that God is our Gracious Father in Chriſt; that we hear the *Joyful ſound*, that *our ſins are forgiven us*. It is not only that *common* and *formal way of asking Pardon*, whether we mind it or not; but to make it our Buſineſs, the Aim and Deſign of our Souls, till we receive ſome gracious aſſurance, that our Deſires are anſwered, and our Prayers heard. The truly Repenting ſinner *ſitteth alone*, and *keepeth ſilence*; that is, he is in a *waiting*, and *earneſtly expecting poſture*; He *putteth his mouth in the duſt, if there may be hope*; He ſaith of God, *He is my portion*; he hath promiſed pardon, *therefore will I hope in him*: For indeed the Lord is *good to all that* thus *wait for him*; to *the ſoul that* thus *ſeeketh him*: It is *good therefore*

for a man, that he both hope, and quietly wait for the ſalvation of the Lord; It is good for a man to bear the Yoke in his youth: Till God is pleas'd to ſay to him, *Be of good cheer, I am thy ſalvation: Fear not. I have blotted out thy Tranſgreſſions as a cloud, and thy ſins as a thick cloud:* When they are *ſought for, there ſhall be none;* and though they are *ſearch'd for, they ſhall not be found.* For thus the truly repenting ſinner *follows hard after God:* Repentance is a Grace on purpoſe for the ſuing out Pardon and Reconciliation. And becauſe it is moved and acted by Faith, it ſeeks this Pardon in Christ, and through the Mediator, by whom alone *Repentance hath place,* and *from whom alone the Notion of it ſprings,* as hath been ſhewn: Thus *David* in his Repentance *renewed,* through the whole *Pſalm* 51. *repeats* and *redoubles his prayer for pardon*; as if he would not ceaſe, nor be quiet, till he had the aſſurance of it: He turns himſelf therefore every way to God, and all the Efficacies of his Grace for Pardon, and with a Reſpect to the Blood of Chriſt, under the *Hyſſop.*

Particular 2. In *true Repentance,* the Soul makes *Full and Warm Reſolutions of New Obedience,* and *Amendment of Life*; and ſuch as are ready to iſſue out into Action; and this through the Grace, and Power, and aſſiſtance of the Divine Spirit.

And herein, indeed, is the very great Point of *Repentance,* and that gives Evidence to the Truth of all that goes before: When there is ſuch a μετεμμέλεια; ſuch an *after ſollicitude,* and *ſerious,*

aſſi-

afflictive Concernedneſs for the *ſinfulneſs and unholineſs of our former Actions and Life*; that we can no longer endure that State, or Courſe, in regard of the very *anguiſh*, and *trouble of Thoughts* upon us; as it alſo iſſues into a ſtrict Care and Government over all our Future Actions, to keep them within the Holy Rule and Government of the Word of God, the Laws of Holineſs, and of Obedience to him: And herewith is joyned a Μετάνοια; ſuch an *After-mind*, ſuch an *After-counſel*, ſuch *Second Thoughts* as change the *whole Purpoſe* and *Manner of Life*: ſuch an engaging the Heart to *approach to God*, So that the True Penitent is prepared, and actually *brings forth Fruits meet for Repentance*, and *amendment of life*. Matt. 3. 8. Jere. 30. 21. Acts 26. 20.

There is a *turning from Darkneſs*; that is, from the whole Night of Ignorance, Injudicious Mind, Unholineſs of Action, Sinfulneſs of Life, under a continued Night, and *Darkneſs*; to *Light*; that is, to a *true ſound Judgment and Mind*, even the *Spirit of a ſound Mind*, and rightly *Inform'd Underſtanding*; to an high and *perfect ſenſe of things*, and to an *univerſal Holineſs*, *Purity and Cleanſedneſs from all filthineſs of Fleſh and Spirit*; and ſo a *perfecting of Holineſs in the fear of God*: a juſt account of the Time *paſt*, as that which may have much more than *ſufficed*, to have *wrought the Will of the Gentiles*, and to have ſpent in the *Luſts of our Ignorance*, and now we are wholly Dedicated to God. 2 Cor. 7. 1.

This is the Noble Grace of *Repentance*, that is, indeed, *to ſalvation*, and *never to be repented of*: So wonderful and admirable a Contrivance of the Grace of God, and ſuch an Illuſtration thereof, that *Angels*, even the *whole Heaven Rejoyceth over one ſinner* that *repents*, more than over *Ninety Nine juſt perſons that need no Repentance*: That is, there is a greater Reſplendency, and ſhining out of the Glory of the Divine Compaſſion, and Efficacious Power of his Spirit in *Repentance*, than even in an Innocent State. It is the Joyful Aſtoniſhment of Angels and Saints: They adore, and *throw their Crowns before God*, even the *Crowns of Angelical Perfection*; and adore the Infinite and Incomprehenſible *Myſtery of the Divine Will*; that when the ſinning Angels had no allowance of *after*, or *ſecond thoughts*; of *after-care*; or *judging better*, of an *after-mind*, but are under Final Impenitency, and in *Chains of Darkneſs*, to the *Judgment of the Great Day*, *when* Repentance to Life *is granted to men.*

Luke 15. 10.

The Lord hath been pleas'd to bring out of that *Reprobate Silver* in it ſelf ſuch *Veſſels of Mercy*, which *he had before Prepared to Glory*; making them by *Repentance Veſſels meet for the maſters uſe*, *prepared to every good Work*; and who herein yeild this great Glory to Righteouſneſs, and Holyneſs, that upon full Judgment and Experiment made; They imcomparably prefer Holyneſs to all the *Pleaſures of Sin*, that are but for a *ſeaſon*; and chooſe even the bitter Draught, if I may ſo ſpeak, the bitter Waters of Repentance,

Jerem. 6. 30.

2 Tim. 2. 21

tance, before the Intoxicating Cup of the *Pleasures of Sin* that are *but for a season*; and stand for ever obliged and deeplyest indebted to *true Grace*, that not only their after thoughts, and Judgment in Repentance are accepted; but that they are Retriev'd by the Efficacious Operations of it to *Newness of Life*.

General 2d, I have thus far open'd the Nature of Repentance, by considering the strict, and precise Notion of it, and shewing how excellent, admirable, and even noble a Grace, this Evangelical Grace is, even in that strict and precise Notion: I will now go on to consider it in the excellent motives, and Incentives to it; that will further shew the excellency of its Nature, and then the signes of its Truth, that it is Repentance of the true Alloy; the truly excellent Nature under that great sign, *It is Repentance to Salvation*, and that is *never to be Repented of*, which is the Second General under this Third Head in the Doctrin of *Repentance*.

Particular 1. I begin with Motives to this true Repentance, wherein I Record these following, of which I will but briefly speak, having already comprehended much of them: And as they are motives, so they are to be look'd upon as the highest means, and instructions, fitted by God for Repentance; and the Soul accordingly is to apply and stretch forth it self in the use of them.

1. The principal, not Motive, but *Mover* is the Supreme Grace and Operation of the Divine Spi-

rit, who sits as a *Refiners Fire*, and
Malac. 4. 2. *Fullers Soap* within the *Temple* of the
Zech. 12. 10 *Soul*; is a *Spirit of Grace, and of Sup-*
Esay 4. 4. *plication, a Spirit of Judgment and Burning, washing away the Filthiness of the Flesh, and of the Spirit*; The divine Spirit is the great Superintendent of the Grace, and Work of Repentance, by his inward Motives, and Overshaddowings of the Soul; For
Acts 11. 18. seeing Repentance is the *Gift and*
2 Tim. 2. 25. *Grant of God*; the Divine Spirit, that
Luke 11. 20. is the *Power and Finger of God*, must needs be the Supreme Operator: What the Love of God is the Fountain of in the Divine Operation; that the Spirit of God, by whom, the last Operation, and Effect is in every thing perfected, is the immediate Hand and Finger that brings it to pass; and so what Jesus Christ is a *Prince to Give*; that which is his, the Riches, the Purchase of his *Redemption*; *his Spirit*
John 16. 15. *is sent, he sends him in the Fathers Name, to take of it, and to give it to his Redeemed.* Repentance therefore being the Purchase of the Redemption of Christ, he gives it as the fruit of that Redemption, and whence else should Repentance arise? For except by vertue of the Redemption of Christ, it were Created and Born with us, It is not in any Created Power to raise, or to bring it forth; That belongs to the all Creating Power: That Christ hath shored up the Moral Faculties so far, as to preserve the possibilities of Repentance is Evident; and to his Glory be it declared; That by him the same motions and endeavours; that Natural Conscience hath

to

to Holyneſs, and Righteouſneſs before ſin; the ſame it hath to Repentance after ſin; and ſo even as in ſinning, ſo in not Repenting the Impenitent Sinner is moſt righteouſly Condemned.

But even as a Man cannot exert, nor put forth his Faculties to Holineſs, and Righteouſneſs before ſin without a Regeneration, and new Creation; even ſo can he not after ſin, either, as it is habitual in his Nature, or as he is fallen by innumerable Actual Sins, return by Repentance, except by the ſpecial Aſſiſtances of Divine Grace, and Almighty Power.

For ſurely, as nothing lies for ever in a ſtate of nothing, except an almighty moover gives Being from himſelf; ſo Impenitency lies for ever in a ſtate of Impenitency, except an infinite Spirit of Grace give Repentance to Life; which ſhews, that mankind ſtands in no other ſtate for Repentance, than it does to Holineſs, and Righteouſneſs; There is that preſerv'd in him, that ſhews the goodneſs of both, and moves him to both; but how to Perform in either he finds not, but as he is Aſſiſted by Infinite Grace, and by an Infinite Spirit: And this ſhews Supremacy of Grace, diſtinguiſhing between thoſe, to whom it *gives Repentance unto Life*, and to whom it does not give; even as it diſtinguiſhes between thoſe, to whom it gives Regeneration, Renovation, new Creation to Holineſs, and Righteouſneſs; and to whom it does not give.

For except theſe, even Repentance, new Creation, Regeneration, were ſo by Chriſt communicated to our very Natures; that every man had them by the very Grace of continuing Creation; except he

Loſt it for himſelf (as *Adam* did Original Righteouſneſs for himſelf, and his Poſterity) which no man will dare to aſſert; it is ſo evident to the contrary; elſe what is not, never will be; and what is at Reſt will never move, except an Almighty Mover give it Motion.

For though, it is true; the Engrafted Notions of Righteouſneſs, and Holineſs, firſt; and then of Repentance in caſe of ſin, or Fall have a Reſidence in the very Spirit of Man, or Human Nature; except utterly quench'd by a Malice even Diabolical as in the ſin againſt the *Divine Spirit*; yet they cannot riſe beyond themſelves to true Repentance, without a new Donation from God and Chriſt by the Holy Spirit; and only ſhew the exceeding firſt Corruption, and Degeneracy of Human Nature and aggravate Condemnation, in that they reach not that end, they ſhould reach to, nor indeed to their own utmoſt poſſibility; but men are condemn'd, and depriv'd of further Grace by not improving the *Talent* given to them, ſo far as they in deed might.

But from all this it ariſes, that the Supreme Mover in true Repentance, is the Holy Spirit of Grace; and if there be any appearance of Repentance, that is not a Repentance given from the Divine Spirit; it is not the *Repentance to Salvation, not to be Repented of*, but a ſemblance and Counterfeit only of it.

Now in this point, I have been the larger, becauſe I had not before ſpoken to it: I ſhall but juſt name theſe following, becauſe I have before comprehended them in former Particulars.

2. The

2. The ſenſe of our own loſt condition without Repentance is generally the firſt motive to Repentance; in which regard our Lord pronounces once, and again; *except ye Repent, you ſhall all Periſh*, Luke 13. 3. 5. *Repent, and turn your ſelves, ſo iniquity ſhall not be your ruin: Caſt away your Tranſgreſſions, make you a new Heart and a new Spirit; for why will you Die?* Implying this as the great motive to Repentance; that without it we muſt needs Die, Ezek. 18. 30. Acts 17. 31. *God commands all Men every where to Repent; becauſe he hath appointed a day, wherein he will Judg the World*: The conſideration of a Judgment, to wit, of Condemnation upon an Impenitent Perſon is one great motive to Repentance.

God is pleas'd therefore generally to uſher in Repentance by a ſhaking, an Earthquake in the Soul, ſhewing it the Horrors of Wrath and eternal Puniſhment; which is call'd the *Spirit of Bondage*, Rom. 8. 15. For that Law of Self-preſervation being ſeated ſo deep in Man; the fear of an evil ſo Deſtructive to our Beings, as *wrath to come*, and the eternal Diſpleaſure of the Supreme Being; Nothing moves ſo ſtrongly and powerfully, nothing makes ſo violent concuſſions in the Heart of Man, as theſe deep apprehenſions, or tears up the very Roots of that old ſinful Frame, and make it ſly every way, to change its Situation, and Poſture for the avoiding of that Diſpleaſure: Thus *Nineveh* affrighted with that preſent dreadful Denunciation of Judgment, turn'd it ſelf every way to Attonement with God; although the Judgment then Denounc'd did not reach to Everlaſting Puniſhment; how much more do the Apprehenſions of *Wrath*

to

to come, and ever to come, as was before observed of it, move? And though this is not the highest, and noblest Kind of Motive; yet it is such as our Lord earnestly, and doubly recommends to his *Friends*. I say unto you *my Freinds, fear not them that kill the Body*, and have no more that they can do; *but I will forewarn you whom you shall fear; fear him that after he hath kill'd, hath power to cast into Hell, yea, I say unto you, fear him.*

Luke 12. 14.

3. The so great Assurance God hath given in Jesus Christ the Mediator, and Redeemer, that our sins shall be Pardoned upon our Repentance, is a most excellent motive to Repentance, and follows the former; as that *still Voice*, wherein God is, did the *Earthquake*, 1 Kings c 19. 12. This Assurance is that, which gives Life, and Spirit to Repentance, and also the true Evangelical Sweetness, and Divine Temper to it; which else would turn into the Horrors of *Cain* and *Esau*, which afterwards relaps'd into a Wordly security, senselessness, and sensuality; for *Cain went out from the Presence of the Lord, and dwelt in the Land of* Nod, *and fell to Building*: *Esau* became a great Earthly Prince, and Father to many *Dukes*, without any further thought of the *Birthright*, or *Blessing*; or else the horrors arising from the sense of sin, and Divine Displeasure turn into the Despair of *Saul*, and *Judas*, that are but the forecasts of Hell, and everlasting separation from the presence of God, and the *light of his Countenance*. This sense of the Love,

Gen. 4. 15. c. 36. 15.

Love, and Favor of God in Chriſt, is that which draws the Soul, by the melting, and diſſolving that *Stony Heart*, and making that *ſtiff Neck*, and *Iron Sinnew* to be ready, and pliant to all Holy Rules, and Heavenly Motions; and ſweetens fear, ſorrow, and horror into Love, and Reverence, and filial diſpoſitions to Obedience; while there are any beginnings of *ſhedding abroad the Love of God in the Heart, and when the Love of Chriſt begins to Conſtrain us:* This glance of the Eye of Chriſt on *Peter* with Love and Grace, made him *go out and weep bitterly*; this ſenſe of Mercy humbled *David*, and Diſtill'd into all thoſe Heavenly Penitential Expreſſions, we have *Pſal.* 51.

4. When, by the grace of God, the Heart is deeply Affected with the ſight of the great Evil, abominable Foulneſs, and Hatefulneſs of ſin; and with the *Beauty of Holineſs*; this is a moſt effective motive to Repentance; when we are ſtruck with the ſenſe of the Intrinſick ſhameſulneſs of *every evil way*, the falſeneſs of thoſe appearances of good, that are found upon ſin, but were an *Inheritance of Lies*; it makes us *hate every falſe way*, and caſt away *the Things*, that can yeild no true good or profit; and of which we have reaſon for ever *to be aſhamed*; *the end of which is* Death, Rom. 6. *Through thy word of thy Lips I keep my ſelf from the Paths of the Deſtroyer.* Pſal. 17. 4. *Through thy Precepts I get underſtanding, therefore I hate every falſe way. Thy word is very pure, therefore thy ſervant loveth it. Thy Precepts concerning all things to be right, and I hate every falſe way. The righteouſneſs of thy Teſtimonies is everlaſting,*

give

give me understanding, and I shall live, Psalm 119. *The Law of the Lord is right, converting the soul; the testimony of the Lord is sure, making wise the simple; the Statutes of the Lord are right, rejoycing the heart. How sweet are thy words to my taste? sweeter than honey to my mouth. Moreover, by them is thy servant warned, and in the keeping of them there is great reward*, Psalm 19. All these are Expressions of the mighty Power of Holiness moving to Repentance; from the Beauty and Amiableness of it self, and the Odiousness of Contrary Sin and Evil.

5. The Word of God, throughout all these, is the Instrument of the Holy Spirit; and with the Variety of its Divine Representations, Collects, and Diffuses into the Soul, and Universal Spirit of a Man, being suited to every Faculty and Affection, the Reasons and mighty Efficacies both of Fear and Hope; *viz.* the Wrath and Indignation against sin; of Grace and Mercy in Christ to the truly Repenting sinner; and together with them, the Beauty of Holiness, and the Hatefulness of Sin. For the Word of God is the *Sword of the Spirit*, executing Vengeance on sin, and yet sparing the Humble Returning sinner, and effectually *moving* him by it to Repentance.

6. The sixth, and last Motive I shall use, is the true Consideration of the Gospel state, both as it is now, and as it shall be in its Glorious Manifestation: For that being a state so New, and so different from the present state of Sin, and Flesh, and Corruption, we can never be suited to it but by this great Change, by Repentance for it: *the putting off the*

the Old Man, which is corrupt, according to its deceitful Lusts, and putting on the New Man, which is *renewed after God, in Knowledge, Righteousness, and true Holiness*, is most absolutely necessary to enjoy this Kingdom: And this is the Truth of Repentance; It is the having such an Eye upon him, who is *Risen from the Dead*. and to the *Resurrection of the Dead it self*, as to know neither Persons, nor Things, as we knew them before, *after the Flesh*. On this account our Lord sent *John* as an Herald before him, *preaching*, and *saying*, *Repent, for the Kingdom of Heaven is at hand*. And as soon as *John* had finish'd his Ministry of Repentance, to shew it was not only the *Message of the Fore runner*, but *of the Lord himself*, whose *way he was to prepare*. Jesus *himself* from that time, *began to preach, and to say, Repent; for the Kingdom of Heaven is at hand*, Matth. 3. 1. c. 4. 17. he shewed to us, this New state requires New Persons, New Hearts and Spirits, New Lives and Actions, to lay the Foundations and Beginnings of it here, and now; and that it may break out into Salvation, and Glory, at the Glory of that Kingdom: That it may be so *tryed now*, as *to be found unto Honour, Praise, and Glory, at the appearance of Jesus Christ*.

Ephes. 4. 22, 23.

2 Cor. 5. 15.

I come now to the second part of this General, *viz.* to discourse the signs of the sincerity of this Repentance, under that great Note, and most signal Character of it, That *it is Repentance to salvation, never to be repented of*. Which gives these Four great Characters as signs of it.

1. *Re-*

1. *Repentance* that is not to be *Repented of*, muſt leave no known evil or ſin unrepented of: For then that ſin ſo eats into the very heart of ſuch Repentance, that it needs to be begun a-new, and to be entred upon a-freſh, being not through, and ſincere, and therefore falſe and counterfeit: This makes Scripture ſo often inſiſt upon the *through amending our ways and doings*; and *returning to God, not feignedly, but with the whole heart.* And Chriſt *bleſſes in turning away from every one of our Iniquities. If I regard Iniquity, viz.* any Iniquity, *in my heart, the Lord will not hear me.* The leaving of one ſin unrepented of, makes a man *double-minded, and ſo unſtable in all his ways, who can obtain nothing of the Lord.* He miſſes that Great Wiſdom, that *after-mind*, or *Wiſdom* of True Repentance: *David* in the ſenſe of this ſo earneſtly prays; *Search me, Oh God, Try my Reins, and my Thoughts; and ſee if there be any evil way in me, and lead me in the way everlaſting:* And to ſhew his ſincerity, he ſays, *All my ways are before thee*: As he therefore that breaketh one Command, is Guilty of all; ſo he that repents not of all, truly repents of none: He that *breaks one of theſe leaſt Commands, and teacheth men ſo, ſhall be call'd leaſt in the Kingdom of Heaven. I was upright before him, and kept my ſelf from my Iniquity.* By all this, and many more ſuch like Scriptures, it is moſt evident, *a Repentance not to be Repented*

Jerem. 7. 5.
Acts 3. 26.
Pſal. 66. 18.
James 1. 8
Pſal. 139.
James 2. 10.
Matth. 5. 19.
Pſalm 18. 23.

pented of, requires *Univerſality*: For willfully miſſing in one ſin, or Duty, it betrays it ſelf inſincere throughout, *every way*; it hath forgotten it ſelf, if it neglect any one known Grace. Such a Repentance is *blind*, and *cant look affar off and ſee every way.*

2. It is a perſevering continuing Repentance, that is *never to be repented of.* It muſt go on; it Renews and repeats it ſelf, but never is ſo to be repented of, as to be revers'd, repented, or recall'd. It goes on even till it touches, and even enters into ſalvation it ſelf: For *it is better not to have known the ways of Righteouſneſs, than having known them, to depart from the holy Commandment given to us. For to ſuch it happens, according to the true Proverb: The Dog is returned to his Vomit, and the Swine that was waſhed, to her wallowing again in the mire.* 2 Peter 2. 21, 22.

He that hath truly repented, finds ſuch ſatisfaction in his Repentance, that as the *upright man, he holds on his way, and grows ſtronger and ſtronger in it.* And in caſe of any Falls or Returns to former ſins, there is both a daily Renewal, and perfecting of Repentance for leſſer Failings, and ſecret Faults; and more ſolemn for greater Sins and Falls. The true Repenting Soul is *as the Light that ſhines more and more to the perfect Day.* But the falſe Penitent *walketh in Darkneſs, and knows not at what he ſtumbles.* Job 17. 9. Prov. 4. 18.

Thus true Repentance knows nor, finds nor any Reaſon of calling it back, or Repenting of it ſelf, either as if there had not been Reaſon, or greateſt advantage in Repenting in General; or as if it had

not

nor been true, of the right kind, *like precious Repentance* (as the Apoſtle ſpeaks of Faith) with that of all Saints.

There may be indeed in the ſincere Servants of God, ſome Fears, Miſgivings, Suſpicions ariſing from *Godly Jealouſie*; but in ſuch Tryals ſincere Repentance, after ſome time, comes forth, as *Silver out of the Furnace*, more pure and refined. Or theſe Doubts may ariſe from Temptation, or Gods ſeeming forſaking, or Deſertion, or from the Weakneſs of Repentance in its Beginnings. But this is but as the *ſmoaking Flax*, or the *Bruiſed Reed*, which *Chriſt will not quench*, nor *break*, but will *ſend forth Judgment to Victory*, in the behalf of ſuch his Servants.

So this Repentance is not to be begun again, and to be *repented of*, as a falſe, inſincere Repentance is; but to be vindicated and cleared, as the *Sun* covered with a Cloud, that is yet the true Light of the World; however it have been ſhaded, or obſcured; and as the true Fire, that ſhall never be put out, or reputed Falſe, as a Glow-worm Light, or Fooliſh Fire, however it may be hidden ſometimes as under the ſmoak.

2. *Repentance not to be repented of*, is effective, and produces that great Change; that as heretofore men yeilded up their *Members, as Inſtruments of Unrighteouſneſs to unholineſs, and uncleanneſs, and to Iniquity unto Iniquity*; ſo *now they yeild their Members, as Inſtruments of Holineſs unto Righteouſneſs*: and as heretofore *they were Free from Righteouſneſs, as being the Servants of Sin*; ſo now *they are free from ſin*, and be- Rom. 6.16.

become the Servants of Righteouſneſs: Such an effectual Repentance, of which, not the *Speech*, and *Word*, and *Profeſſion*, but the Power is known; needs not to be begun, but to be proceeded in, to be conſummated. But a Repentance that can do nothing, that cannot change a man's Way, nor Courſe, but he remains under the ſame ſins; ſo that he hath *forgotten* (he can *forget* it,) that *he was purg'd from his old ſins*: ſuch Repentance needs indeed to have the *Foundations laid anew*: and as a great Error, a great ſin in Repentance, to *be repented of indeed*; as moſt *Ruinous*, as well as moſt *Falſe and Deceitful*; and *ſtarting* from its *End*, as a *broken Bow* from the Mark.

2 Peter 1. 9.

Heb. 6. 1.

Pſalm 78. 57.

4. The Repentance not to be repented of, gives ſome of the Foretaſts, and happy Dawns of ſalvation it ſelf; filling the Soul with the Joy unſpeakable, and full of Glory.

For when the Apoſtle deſcribes *Repentance unto Salvation*; it does not only ſhew the bleſſed Fruit, and conſequence of Repentance; but it alſo defines and diſtinguiſhes Repentance, that is true, and ſincere, from what is Falſe and Counterfeit: Now ſeeing Repentance, tho it be to *Salvation*, cannot be known to be ſo, till it lay actual *hold* of *Salvation*; except it have ſome what of the *Joy of Salvation*; except there be a *Life in the Hope it gives*; except there be a *Witneſs* riſing from it: Therefore herein there muſt needs be a diſtinguiſhing Character of true Repentance, and a ſign of it, that contrary to the *ſorrow of the World, that*

worketh Death, and casts a shade of Death; *Repentance* to *Salvation* hath some Precursory, or before Hand-Rayes, and Dawns of that *Salvation*; the *Effect* of the *Righteousness* of Repentance is that *particular Fruit of Righteousness*, even *Peace and Assurance for ever*. There is some Portion of the *hidden Manna*, and cast of the *white Stone*, some of the *Fruit of the Tree of Life in the midst of the Paradise of God*; and even in any of the sadnesses of the Servants of God, by reason of Afflictions, Temptations, any Agonies of Conscience, Desertions; there is *Light* in the midst of that *Darkness*; whereas in the false Joys of counterfeit Repentance, there are such either presumptuous sensual Intermixtures, or such a want of true Spiritual Light, that the midst *of that Joy is Heaviness*. But the Fruit of this Repentance is that *Peace of God that passeth all understanding*; *guarding the Heart and Mind through Jesus Christ*.

Ffay 32. 17.
Heb. 12. 11.
Phil. 4. 7.

5. To all these, both Motives, Means, and Signs of Repentance, must be always added, *Prayer*; even, *all Prayer, and Supplication with Perseverance, and continuance therein*; even *to extraordinary Watchings and Fastings*, as occasion requires, Ephes. 6. 18. Colos. 4. 2. Luke 11. 9. For as the Soul in *Prayer* and *Supplication* feels the strong motions, and excitations of Repentance by; setting before our selves, and making close Applications of our selves to; the great considerations of God, of Christ, of Sin, of Holiness, of Eternal Happiness, and Misery; so herein is the earnestness of Supplication

cation, *asking*, *seeking*, and *knocking*, for the *Holy Spirit*, engaged, and employ'd; as knowing him the ſupreme Mover, Principle, and efficient of Repentance; and the Divine Spirit, coming down to Dwell in the Spirit of the true Penitent, and ſhedding its efficacies, and operations in it, as a *Spirit of Grace*, and *Supplication*, ſeals to the Soul the truth of Repentance, and becomes a ſpiritual viſible ſign, and evidence of the Truth of it; as Chriſt ſays of *Paul* upon Repentance, *behold he Prayeth*, Acts 9. 11.

6. Some Great, and Heroick Acts, and Effects of Repentance according to the Ability, and Opportunity of Perſons; and according to the Sins, perſons have been guilty of, before Repentance, are ſometimes abſolutely neceſſary Evidences of the Truth of Repentance; and ſometimes Illuſtrious, and extraordinary Signals of the mighty Power, and Force, and largeneſs of Efficacy in this grace of Repentance; where it meets with Subjects, whom God by outward enablements of Providence, as well as inward Grace, and Power hath fitted hereunto. Such are in caſes of great Scandal, and publick Offence publick and open Confeſſions of ſin; endeavours, and cloſe Applications upon Perſons, that have been of the knot, and fellowſhip of our ſins, or private Parties, and confederates in them, moving them by all the Sentiments of our Minds, and the Affections of our Hearts to Repentance; ſollemn Faſtings and Humiliations, with uſual *Watchings*, not only for the Taming, bringing Down, and Abaſing of our ſelves, and by the acknowledgment of our own unworthi-

neſs of the leaſt of Mercies; and that we are worthy of Wrath, and Judgment only, and to be ſtrip'd of all Enjoyments; but becauſe the Heart is ſo taken up, and engag'd, that it can mind, nor attend, nor be at leiſure for the moſt neceſſary Refreſhing of Bodily Nature; which is made, and taught, and diſciplin'd, as heretofore to ſerve ſin; ſo now to cry out for Mercy, and Pardon, and to undergo the ſeverities of Repentance; and to be brought under to them in extraordinary Weepings according to the moſt Affectionate Emotions of the Soul, and ſuitable Temper of Body.

And ſuch as theſe are alſo the Acts of juſt Reſtitution to perſons injured according to our utmoſt Abilities; or great Alms-givings and acts of Mercy; of which *Zaccheus*, Luke 19. is a great Example. Great Acts of Service to Jeſus Chriſt in the Salvation of Souls, either by our own perſonal Miniſtry, as *Paul ſo zealouſly Preaching the Faith, he once deſtroyed*; or private endeavours, by Holy Diſcourſes, and *Declarings*, *what God hath done for our Souls*; by Exhortations and good Counſels, by Holy Examples, by great Liberalities for the promotion of Chriſtianity, and the Powers of it in *Repentance*, and general *Reformation*, and bringing in Souls to the moſt publick, open, and notorious renunciations of former ſins, and the very inſtruments of them; of which we have a great example in the *burning* their *Magical Books* of ſo great valew, *Acts* 19. 19. *Job.* 34. 31.

Gal. 1. 23.
Pſal. 66. 16.

Theſe

Theſe are not to be Bound, as *heavy Burdens* to the entanglement, and enthralment of Conſcience, upon All; but according to the opportunities, and advantages Perſons have, their ſtate of Body, temper of Mind, freedom of Time, abilities of Eſtate; and leaving to ſupreme Grace, the giving of various degrees of Grace, and making among the *Pleiades*, the watry Weeping Stars of Repentance, *one Star to differ from another in Glory.* But when there is a meeting, and concurrence of all theſe, or an eminency in any; they who can ſhew forth the truth of *Repentance* in theſe Fruits, *purchaſe to themſelves good* Degrees, in the Academy, or School of Repentance, and bring great Honour to Chriſt, and to it; and according to our *Talents* receiv'd, ſincerity in each of them is eſſential to the truth of our *Repentance*; and if *they are in us, and abound*, they make us to be neither *Barren*, nor *Unfruitful* in this great Goſpel Grace, given from the Lord Jeſus; but without any truth of them we are as a *Well without Water, Clouds without Rain, frothy Waves*, driven of ſome Imaginary, or Earthly *Winds* and *Vapors*, and toſſed; and in great danger of prooving *falling Stars*; for whom is *reſerv'd the blankneſs of darkneſs for ever.*

Job 38. 41. 1 Tim. 3. 13.

Epiſt. Jude v. 12.

4th, I come now to the Fourth Head in this Head of the Doctrine of Repentance, *viz.* The great ſaving benefit, the bleſſing of this Grace, and Gift of Repentance; which hath the *upper*, and the *neither Springs*; from the *neither Springs* all gracious Affections, and Fruits of a ſollemn,

Joſh. 15. 19.

and ſerious Reſipiſcency, or growing Wiſe upon ſad Afflicting Remembrances, and reviews of ſinful ways; and the *upper Springs* of Joy, Peace, Happineſs, and Bleſſedneſs for ever; and eternal Rejoycings, we have ſo *Sorrowed*, ſo Repented: Of this I will give but a very ſhort Repreſentation, becauſe the enlargement upon it more properly belongs to another grand principle in the Doctrine of Chriſt; and yet what I do ſay, I will endeavor diſtinguiſhingly to Diſcourſe it to the Doctrine of Repentance, and with a peculiarity to it.

1. In that it is *Repentance to Salvation*, wrought by a *ſorrow after God*; it is ordain'd by God, as a ſecurity, and preſervative by his eſpecial Grace in Chriſt from everlaſting *Weeping*, *Wailing*, *and gnaſhing of Teeth*: a Repentance without any Fruit, or Effect, but a continual Circulation of it ſelf in Horrors, and fruitleſs renewals, without eaſe, or remedy, without poſſibility of Amendment, of recovery to God, and Holineſs; For in Hell there is no ſuch: *Woe therefore to you that Laugh now*, without this true Repentance; For you ſhall weep, and weep for ever; it is the ſtate of *utter Darkneſs*, *extremity of Darkneſs*, and to extremity of Duration, even *Eternal Duration*: But true Repentance hath had its Proportion here in this World, of ſorrow that God Accepts in Chriſt and through his *Agonies* for ſin.

2. It is not only a ſecurity from Damnation, but an aſſurance of a ſtate of Life, Glory, and Bleſſedneſs; For upon this very reaſon, becauſe God

God hath Sanctified Repentance to Difference, and ſeparate his Servants by, from all the loſt, and periſhing, Repentance is ſo eminently call'd *Repentance unto Salvation*; and *Repentance unto Life*: For when the miſerable, and undone ſhall complain, and endeavour to Impeach the Divine Juſtice, with the Salvation of Sinners, as great, or greater than themſelves, *Publicans* and *Harlots*, ſuch as the Apoſtle ſpeaks of, 1 Cor. 6.

When many ſober moral Men, both Heathens, Jews, and Chriſtians are *ſhut out* from Heaven, Salvation, Life, and Happineſs; and fall into the *Condemnation of Hell*; God juſtifies and Vindicates himſelf by the vaſt Diſtance between the one, and the other, Repentance hath made; which, as it ſhonld engage our Thoughts in deep ſearch, what kind of Repentance we have, whether it can make ſuch a Difference; ſo it aſſures us, there is a great excellency and Dignity in true Repentance; when it ſhall be ſeen in the Glory of the Righteouſneſs of Chriſt, wherein it ſhall be diſplay'd, as in its chief Light, Life, and Luſtre. Matt. 8. 11.

3. There ſhall never be any cauſe, the leaſt cauſe to look back with ſorrow, or regret, that we loſt any of the pleaſures of Senſe, or of this World; or that we paſs'd through the Severities, or Rigors or Sadneſs of Repentance, or that *ſorrow after God*, by which it was wrought: And which expreſſes the Bleſſedneſs and Grace of this Repentance much more; we ſhall not look back upon any of the Imperfections, and impure Allays of it, the Vacnities, and Emptineſſes of it, that were

not fill'd up now. For it ſhall, in every regard be filled up to the Higheſt Complement of Perfection, becauſe it is ſurrounded with the Righteouſneſs of Jeſus Chriſt, and Adorn'd with its Rays, and Perfections; and the mighty Operations of the Spirit of Chriſt, holds them faſt in that very moment wherein his ſervants go out of this World; *He apprehends them*, he holds them in his mighty Hand, and Arm, to perfect them to the *Mark*, both in their Repentance, and in all other Graces.

4. There ſhall be Everlaſting Joy, Rejoycing and Triumph in the Acceptance of our Repentance by Chriſt: So that all truly Repenting Sinners ſhall ſay with everlaſting *Hallalujahs*; bleſſed be God, who hath given us *Repentance to the Acknowledging of the Truth; whereby we recovered our ſelves from the ſnare of the Devil, when we were taken Captive by him at his Will.* 2 Tim. 2. 26. *Bleſſed be God, who hath granted us Repentance unto Life. Bleſſed be the Lamb, who hath loved and waſhed us from our ſins*; and even our *Repentance from ſin* in his own *Blood*; that it might, how ere Imperfect, be accepted before him, *who ſits on the Throne*: Bleſſed be he who as a *Prince and Saviour hath given us Repentance and Remiſſion of ſins*, Revel. 5. 6. Bleſſed be the Eternal Spirit, who as *ſeven Spirits before the Throne* hath Diffus'd his Graces, and among them this Grace of Repentance, as *the Spirit of Grace, and Supplication*; *Bleſſed be the word of his Grace*, that held out Repentance in its whole Circumference and Center: Bleſſed be God for all the Preachers and Miniſters of Repentance; and Bleſ-

ſed

ſed of God are our Spirits, and all the Faculties, God hath given them, that Miniſtred each in their courſes to this great Grace, and exerciſe of Repentance; *Hallelujah, for ever, and ever.*

Head 5th, I come now to the Fifth, and laſt Head in the Doctrine of Repentance, that is, to reduce the Diſcourſe of the Scruples, and Caſes of Conſcience, concerning Repentance; that have not yet fallen under any proper reſolution; to this great Doctrine, as I have now laid it down:

Herein I ſhall propoſe only theſe three as neceſſary to be more fully Debated; any other, that have Repreſented themſelves to my thoughts I have already laid in Proviſion for the ſatisfying them, in the plain Doctrine of Repentance; eaſing the ſcruples, without expreſs naming them.

Quer. 1. Whether *Repentance*, wrought by *ſorrow after God*, be not either unneceſſary; ſeeing there is full ſatisfaction for ſin, and Redemption for it in the Blood of Chriſt: Or, 2dly, If it muſt be acknowledged neceſſary, whether it does not derogate from the Freeneſs of Grace, and the Fulneſs and Perfection of Redemption in that Blood; and ſo entrench upon Faith alone in it.

Quer. 2. Whether our Repentance is not made ſubject to Human Judgment in two Caſes?

1. To the Judgment of Miniſters, or (as men ſpeak of the *Church*) ſeeing ſo many expreſſions of Chriſt ſeem to ſuſpend it there; *whoſe ſins ſo*

ever

Matt. 16. 19. *ever you remit, they are remitted,*
c. 18. 18. and *whose sins you retain, they are*
John 20. 23 *retained.*

2. When our sins are *Trespasses*, and Injuries against Men, whether, if they do not forgive us, it be not a prejudice, and Bar to Divine Forgiveness; yea though we have but *griev'd*, *scandaliz'd*; or especially drawn them into sin by our example, or even sollicitation, and temptation to sin, seeing some Scriptures command us to *Agree with our Adversaries*, &c. To *leave our gift before the Altar*, Matt. 5. 23, 24, c. 18. 15. &c.

Answer 1. Sorrow for sin, and Repentance are by no means to be look'd upon as separate from the Blood and Redemption of the Lord Jesus; but as flowing from it, and *Ordain'd by God, in the hand of the Mediator*; who truly gives it, *washes it in his own Blood*, and as the *great High Priest*, Offers it with the *Incense*, *Oyntments*, and *rich Perfumes* of his own Holiness, Righteousness, and Purity. He Promotes, Advances, and gives Grace of a continual Renewing of it. And this is the true account of the room and place all Graces have in the *Covenant of Grace*; so that though they are required of us, as indispensable Duties, and even, as it were, Conditions of the *Covenant of Grace* on our parts; and we are spoken to in a way of Rational and Intellectual manner of Exhortations, Counsels, Reproofs, Promises, Threatnings; yet these are all but instrumental Conveyances of the Efficacies of the Spirit of our great *Melchisedec*, *who blesses his People in turning them every one from their Iniquities.*

Even

Even from every one of their own Iniquities; and makes up, whatever is wanting in the ſeverities, or Powers of Holineſs in Repentance, by his own *Sufferings and Obedience.* And thus the weight of the *Covenant*, that ſhall never be *found fault with*, becauſe the Covenanrees brake it, is ſuſpended upon him, that is *mighty*; the *Nail faſten'd in a place ſo ſure*, that the *weight* of not only *Cups*, but *Flagons*, *Veſſels*, of all *Quantities*, both the *Iſſue*, and *the Off-ſpring*, reſt ſecure upon him, even to Eternity, *Eſay* 22.23. And thus Diſcourſing of Repentance, it can be no derogation, either in the ſorrowing, nor the Reforming Parts of it.

Anſw. 2. The Adminiſtration of the Church, or of the Paſtors, or Elders (who are alſo the Evangelical Biſhops,) hath no other Power but of Miniſtry in the Declaring, and Applying, as they find juſt occaſion, all the Promiſes to the True and ſincere Repenters; and the Denunciations, and threatnings to the Obdurate, Obſtinate and Impenitent Sinners, and on Inſincere Repentance; and if they do this *Errante Clave*, not according to the Truth of the Goſpel, it neither *Binds on Earth, nor in Heaven*; elſe the Power of the Church, or the Miniſters were *Deſpotic*, and *Lordly*; they would *Exerciſe Authority* to purpoſe, which Chriſt ſays, They ſhall not; nor be accounted *Evergetæ* Indulgers of a Repentance, however but Counterfeit, or Inſincere; or on the other ſide Dominate over true Repentanc, *Luke* 22.25. They have no *Dominion over their Faith*, no more have they over their Repentance; but are *helpers of their Joy*, or *Godly ſorrow*; and the Publiſhers of the Wrath to

come

come on all *obſtinate Sinners*, or *Hypocritical Repenters*, 2 Cor. 1. 24. c. 10. 6.

Anſw. 3. Although it is indeed the Duty of a ſincere Penitent to Ask Forgiveneſs of thoſe, whom they have offended, either by Injury, or Scandal; and to make all the Spiritual Reparations, they can in caſe of Scandal; and in and *by this Worlds goods*, as they are able, in caſe of that Kind of Injuries; Yet it is alſo the Duty of thoſe, who are, or have been ſo *Treſpaſs'd* upon either way, to *Forgive* and under that higheſt Obligation; that except they ſo forgive, as They are Commanded, *their Heavenly Father will not forgive them their Treſpaſſes.*

But whether they do according to their Duty, or do not; God retains thoſe ſupreme *Keys* of Pardon of ſin, and Abſolution of the Penitent in his own Hand; and he hath the right, and juſt Title ſo to do; For he is the not only *Law-Giver* Paramount, and if there be no *Law* of his broken, there is no *Tranſgreſſion*; but if he Pardons, and Juſtifies, none can condemn; *Tranſgreſſion* is *Cover'd, and taken away*, whether men forgive, or not; elſe they could not be *Bleſſed*, to whom *he imputes not ſin*, if men had power ſtill to Impute it: And laſtly he is the Sovereign Proprietor; the Offender, and the Offended are alike his: They are both not only his Vaſſals, but have Forfeited themſelves and their All, to his Juſtice; upon all theſe Accounts, *David* ſaid, *againſt thee, thee only have I ſinned*, and not againſt *Uriah*; but in ſuch an Inferiority, as that my offence againſt him is *Bound* or *Looſed*

Pſal. 51. 4.

Loosed, as thou Pardoneſt; ſo then if God Pardons, though *Uriah*'s Family, or Poſterity, or himſelf (if he could have ſurviv'd) had not Pardon'd; yet God would be *Juſtified in Speaking*, or declaring, *David* a Pardon'd Sinner; and *clear in Judging* him ſo, in ſo *taking away his Iniquity*, that he ſhould not Dye for it. And this is the true ſenſe of that great *Penetential* acknowledgment of *David*, and not any intention of ſetting himſelf up in his Royal Dignity, as above the general, and ordinary Rank of Sinners, or Offenders. He had ſomething elſe to do, when he was thus humbling himſelf before God, and beſeeching mercy, than to Magnify himſelf above his fellow Creatures: He was laying faſt hold of Infinite Power, and Grace, and Pardon; and from which there was no Appeal: For unto thee *Lord, belongs Mercy* uncontrollable, who haſt the Ultimate Judicature of *Rendring* to the *Treſpaſſor*, and *Treſpaſſed according to their Works*.

Now, Seeing the generality of Chriſtians, truſt to *Death-Bed-Repentance*, I ſhould give a Reſolution to that great, and concernful Queſtion; whether there be a poſſibility of a Sinner, and ſaving *Death-Bed-Repentance*. But in anſwer to that there is added unto this Treatiſe of Repentance a Diſcourſe Printed ſeveral years ago of the ſame ſenſe and Spirit with this Doctrine of *Repentance*; and is therefore under review, and as in ſecond Edition preſented with it: I will therefore conclude this with ſome few and ſhort Practical Inferences, the whole being compos'd to Uſe and Practiſe.

Infer.

Infer. 1. How admirably Wiſe, and Holy is God in his Grace, Mercy, and Pardoning Goodneſs! He is not Looſe, or Prodigal in his Forgiveneſs, but hath provided this Admirable Grace, and Duty of Repentance, to ſhew; that as he does not cut off Awes of him, and Reverential Returns to him, by offering no Mercy, but giving up to Deſpair; ſo he does not turn Wild the Hearts, and Conſciences of them, whom he Pardons, by Licentious Forgiveneſs, but ſo ſtated, and bounded that *his Grace may not be turn'd to Wantonneſs.*

And this is the *Name of God* in the *Redeemer*, he is a Holy, and wiſe Redeemer; he does not Redeem without Repentance, he hath upon him *the Spirit of Wiſdom, and Underſtanding, and of the Fear of the Lord; he is quick of Underſtanding in the Fear of the Lord; he does not judg after the ſight of the Eyes, nor Reprove after the hearing of the Ears.* But *righteouſneſs is the girdle of his Loyns, and Faithfulneſs the girdle of his Reines*, Eſay 11. 2. Let us then aright underſtanding this Wiſe Grace of the Goſpel, as not take Sacriregiouſly out of it theſe Richeſt Jewels of its Wiſdom, and Holyneſs; denying Repentance in either our Doctrine, and Principles, or in onr Lives and Practiſe.

Infer. 2. Seeing God hath not only in his Goſpel, but by the very Law, and, as I may call it, *Goſpel of Natural Conſcience, Commanded all Men every where to Repent*; and Becauſe, that is, not full enough, clear enough to lead to true ſaving Repentance; he hath therefore written it to us with the Sun-beam of his Goſpel; let us therefore think

think, If it be *Intollerable for Tyre and Sidon*; for *Pagans*, and *Indians*, in the *Day of Judgment*; How much more will it be for us in that day? For if they are *Condemned*, who have not Comported with ſo clear, ſo abſolutely neceſſary, ſo Wiſe, ſo Holy, ſo every way Rational, Gracious, Inviting Doctrine, made known to be ſo, by a much dimmer Light, what will be done to us, who have not been *drawn* and *led* to it by ſo *Glorious Rayes* of *the Sun of Righteouſneſs*; whom ſuch Riches of Goodneſs have not led to *Repentance?*

Infer. 3. How *Adorable* is the *Grace of God* in *Jeſus Chriſt*, who hath not only given us the *Doctrine of Repentance*, but by his *Spirit* gives the very *Grace* it ſelf! He hath put no *Truſt* in our own *Powers* of *Underſtanding*, *Will*, *Affections*, *Natural Conſcience*, *Reaſon*, or *Morality*, but only in his own *Spirit*, and *Grace* in his *Son*; nor doth he Accept our *Repentance* upon its worth, valew, perfection; but wraps it up in the *rich Robes* of the *Righteouſneſs of Jeſus Chriſt*, and ſo it is pleaſing in his ſight; ſo he does not leſſen, nor derogate from the graciouſneſs of his *Goſpel* by Impoſing ſuch a Duty; But he magnifies it by giving ſo high, and admirable a *Grace* and *Divine Power* within us.

Infer. 4. Seeing *Repentance* is a *Grace* of ſuch truly *Evangelical Excellencies*; ſo agreeable to the *Infinite Wiſdom*, and *Holineſs*, as well as *Mercy*, and *Compaſſion* of the *Redeemer*; let us trie this *Gold* in the Fire of ſevereſt ſearch, and examination by the

Goſpel

Goſpel Light, that we may not be pleaſed, and contented with a Counterfeit, with any other *Repentance*, than that *unto Salvation, not to be Repented of*; Leaſt we for ever Repent of our Repentance, in Hell, where there *is* no place of *Evangelical, ſaving Repentance*; but of that only, which is a barren Fiery Horror, and Deſpaire ſcorching the Conſcience for ever, and not allaying it with a *Drop of Water* to *Cooll* outragious Tongue; Blaſphemming at the ſame time God, and Chriſt; and our impenitent ſelves, who would not *Repent*, while we had ſpace, and place for our *Repentance*.

Luke 16.24.

Infer. 5. Let us by all the moſt moving Conſiderations of the Evil of ſin, the hatefulneſs and unreaſonableneſs of it; the ſenſe of the Goodneſs, and Grace of God in Chriſt; all his Judgments, all his Mercies; the ſenſe of an Eternal Miſery, and Punniſhment from his Preſence; be ſtrongly mov'd, excited, ſtirr'd, and *led to Repentance*.

Infer. 6. Let us rejoyce in the ſweet Repoſes of Conſcience, when we have truly Repented; in the infinite Power, Authority, and Supreme right of God to Pardon upon Repentance; not dependent upon, *Man*, nor upon the *Will of* Man; Who is a God like unto him, who *Pardons Iniquity, Tranſgreſſion*, and *Sin*, and *caſts it into the depth of the Sea; who makes by his Pardon, ſins, as Scarlet, and Crimſon to be White as Snow, and Wooll, that blots out Iniquity as a Cloud, and a thick Cloud* with the ſame Potency, and Eaſe, that the Sun does off a Cloud; and with infinitely greater.

Let

Let us Rejoyce in the great Efficacies of the Redeemer, *Pardoning ſin upon Earth, as the great High Prieſt of our Profeſſion, and the Biſhop of our Souls*; Abſolving truly Repenting Sinners, by the *Witneſs of his Blood, ſprinkling the Heart from an evil Conſcience, and ſpeaking better things than the Blood of* Abel; *The Blood as of a Lamb without ſpot, Offer'd by the Eternal Spirit, Purging the Conſcience from dead works*, together with, and even as the *Author*, and *Finiſher* of *faith* and *repentance* from *dead works, to ſerve the Living God*, Heb. 9. c. 10. c. 12.

Let us rejoyce in the Witneſs of the Divine Spirit, *Sealing*, and *Witneſſing* to us by *Repentance, waſhing the Body*, the whole Converſation, as with *pure water.*

Let us rejoyce in all the Bleſſed Promiſes, and Aſſurances of the Word of God, made by it to ſincere Penitents, which are *yea* and *Amen in Chriſt.*

For all theſe are of far greater Authority, Truth, Certainty, than All *Bindings*, or *Looſings on Earth*, whether by the Eccleſiaſtical, as we call it, Adminiſtration of the *Keyes*; or by Men *forgiving one Another*, however neceſſary theſe may be in their place.

Infer. 7th. Seeing the *Kingdom of God*, and of *Heaven* is the great Motive to Repentance, as hath been before on great Reaſon made out; The high Reaſon we have, to believe, that by the Apoſtles calling it the *Laſt time, the laſt hour, the ends of the World*, ſo many Hundreds of Years ago; we muſt needs be now upon the very laſt iſſue, and determination of that Time; when the Kingdom ſhall appear in Glory, and all other kind of *Time*

ſhall be no more; How great a *Cloud* does therefore *Encompaſs* us, that we ſhould, by no means, be willing or able, to Rend; to Engage, us to run with Patience the *Race* of *Repentance ſet before us*; and to that End, *to lay aſide every weight, and the ſin that doth ſo eaſily beſet us*; *looking unto Jeſus, the Author and Finiſher of our Repentance*, that it may be to *Salvation*, and *never to be Repented of*; Hearing him who in the *days of his Fleſh*, becauſe the offers, and firſt appearances, and *Firſt Fruits* of his *Kingdom*, were then *begun*, *Preach'd* ſaying, *Repent, for the Kingdom of Heaven is at hand*: ſo the full *Harveſt* of that *Kingdom*, being now ready to appear, he does by the *Voices of all his Prophets* in the Old, and New Teſtament, inſtantly Preach to us; *Repent for the Kingdom of Heaven is at Hand.*

Heb. 12. 1.

And of how ſtrong, and cloſe Connexion the Kingdom of God, and of Chriſt, and Repentance, are, I ſhall more fully, and largely at this time Repreſent, as a moſt ſolemn Concluſion of this Diſcourſe.

There is a fixed ſpace given, and a peculiar Interval Appointed: Lying between the time of the *Apoſtacy*, call'd, *the Time*, *Times*, *and Half Time*, or the 1260 Days, and the Time of the Vials. And it is 30 years making the 1260, 1290 Years, *Dan.* 12. 11. even as the 45 Years of the *Vials* to the Abſolutely *bleſſed ſtate of the Kingdom of Chriſt in Glory*, when the Saints ſhall *all ſtand* in their Lots, fill up to that very *Fulneſs of Times*.

Now

Now at this ſpace of the *Thirty Years*, the *Spirit* ſhall be *powred out from on High*: The *Song of the Lamb*, which hath been ſo long out of uſe, that it becomes, *as it were*, *a new Song*; and can be at firſt learnt only by the 144000 ſhall be *Taught* by them immediately; and the *Everlaſting Goſpel* ſhall be without delay upon it, *Preach'd to every Nation, Tongue*, and *People under* Heaven; and then there ſhall be as in preparation to the *Glory of the Kingdom of Chriſt*, but under the Influence of that *Kingdom in Succeſſion*, a mighty Spirit of *Godly Sorrow working Repentance to Salvation, never* then indeed *to be Repented of, pour'd out upon all Fleſh.*

Now becauſe this is a point of great moment to the Doctrine of Repentance, and ſets forth much of the Excellency of Repentance: I ſhall give very great Scriptures, and argue upon them for the truth of it.

Scripture 1. The firſt Scripture I would inſiſt upon, ſhall be from a conſideration of that great Ordinance of God concerning *the Day of Attonement among the Children of* Iſrael: *This Ordinance we find*, Levit. 23. 27. *In the tenth day of the ſeventh, the Sabbattical Month, there ſhall be a day of attonement: It ſhall be an Holy Convocation to you; and you ſhall afflict your Souls. And you ſhall do no work in that ſame day: For it is a day of Attonement to make Attonement for you before the Lord your God: for whatſoever Soul it be, that ſhall not be afflicted in that ſame Day, he ſhall be cut off from among his People: And whatſoever Soul it be that doth any work in that ſame day, the ſame Soul will I deſtroy from among*

among his People: It ſhall be a ſtatute for ever throughout your Generations in all your Dwellings: It ſhall be to you a Sabbath of Reſt, and you ſhall Afflict your Souls. And on that day there were the great rites of *Sacrifice*; the *Bullock*, the ſin Offering; the Blood of which was carried into the Holy of Holies, to make an attonement for the *Uncleanneſſes* of the *Prieſts* and *People*, and to reconcile the *Holy* of *Holies*, and the *Mercy Seat*, and the *Tabernacle* of *the Congregation*, and the *Goat* that was to be Kill'ed in the ſame Manner; and the *ſcape-Goat*, throughout c. 16.

Now that which I lay in the Foundation, is, That God never appointed any of theſe great Rites, but they had a Solemn ſignification; a ſignification, as ſollemn, as the *Type* was: So that there muſt be ſome great ſenſe of this *day of attonement*; I know it had a great fulfilling in Chriſt; and in him, as an *Offering once for all*, that immediately *Entred into the Holy of Holies*, with his *own Blood to appear in Heaven for us*, It had very great parts of its accompliſhment: But there are other great Parts that are to be fulfill'd in his Saints and for them, as in themſelves: And eſpecially in this ſolemn *Affliction*: So that as if any did not *afflict their Souls*, they were to *be cut off* ſo now.

And in theſe things, this day had many very remarkable Lines of the ſollemn *affliction* and *attonement*, that ſhall be in the very laſt parts of Time, and near the ſtate of *the Kingdom of Chriſt.*

1. It was an *Ordinance throughout the Generations* of both Natural, and Adopted *Iſrael.* A *Statute for ever*, that is, until the very *Kingdom of Chriſt.*

2. It

2. It was in all parts of it *Sabbattical*; prepar'd for the great *Sabbatiſm* of the *Kingdom of Chriſt*.

3. It was when the *Holieſt of all*, and the *Tabernacle of the Congregation*, and even the *Mercy ſeat*, and *Altar*, were *Purified* and *Reconcil'd*; not in themſelves; for they were ſeparate and pure, eſpecially the *Holy of Holies*; much more the *Heavenly Antitypes*: But in regard of the *Uncleanneſs* of the *Children of Iſrael*: For with relation to all the Saints, and Servants of Chriſt, even to the very laſt of them in this corrupt World of the *Firſt Adam*, they muſt be *Purified* and *Reconciled*; that ſo God aud the *Lamb* coming down with the *Holy of Holies*, and *Tabernacle* to be *with Men*, and to *dwell among them*, may appear in viſible Glory.

4. That peculiar *Sacrifical* Rite of the *Scape Goat* on this day ſent *away into the Wilderneſs*, was a moſt lively ſignification of the final act of Oblivion, and act of *Amneſty upon all ſin*, and the *Curſe* for it born away into the *Land of Forgetfulneſs*, and ſo perfect *attonement* made, and all former Evils of the Curſe Forgotten, *Eſay* 65. 16, 17.

5. It was followed immediately by the *Feaſt of Tabernacles*; So great a *Type of the Kingdom of Chriſt*, in the Trees of *Paradiſe*, and the *Paradiſiac Branches*; when the *Tabernacle of God is with Men*, as before.

When thus the Glory of the *Attonement* and *Redemption* of Chriſt ſhall come into open View, and the Holy State fully purified *from all Uncleanneſſes* of the Saints, and perfectly *reconcil'd*, above, maniſeſt, and reveal it ſelf: Before that, there ſhall be

a general *Afflicting the Soul*, the moſt ſolemn, Penitential, that ever was in the world.

Script. 2. The Second Scripture I urge to this purpoſe, is, *Pſalm* 84. 6. *Who paſſing through the Valley of Baca, or weeping, make it a Well. The Rain alſo filleth the Pools: They go from ſtrength to ſtrength: every one of them in Zion appeareth before God.* So *Jerem.* 50. 4, 5. *In thoſe Days, ſaith the Lord, the Children of Iſrael ſhall come, they and the Children of Iſrael together: Going, and Weeping; they ſhall go, and ſeek the Lord their God; they ſhall ask the way to Zion with their Faces thitherward.* This ſpeaks a ſolemn *weeping* and *mourning*, immediately before the *going up to Zion:* as if the Rivers overflowed in this Day of *Mourning* with the *Tears* of the Servants of God, as after ſome great ſlaughter, with Blood; or as the *Blood* at the *Battel of Armageddon* ſhall come up to the *Horſe-Bridles of* Chriſt, and of *his Saints*, upon their *White Horſes of* Triumph: So before this, the Pools and Wells ſhall be fill'd with the Tears of Saints in their Day of Great *Mourning* and *Repentance.*

Script. 3. A Third Great Scripture I inſiſt upon, is, *Zech.* 12. 12. *In that Day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon, in the Valley of Megiddo:* And *the Land ſhall mourn, every Family apart, and the Families that remain, apart.* This *Prophecy* is moſt apparently, by all that went before, and follows after, a *Prophecy of the Kingdom of Chriſt*; and for that *Kingdom of Chriſt*, there is ſo great a *mourning*, as in preparation to it; There ſhall be a *Spirit of Grace* and *Supplica-*

plication; an admirable univerſal Grace of Repenting, in all parts of Repentance, *poured out upon the Iſrael of God in Jeruſalem, looking on him whom they have peirc'd*, and ſo long Rejected; and a joyn'd mourning of Convert-*Gentiles*, repreſented by the *Mourning of* Hadad-*Rimmon*, or of the very glory of *Aſſyria*; known by the name of their God *Rimmon*, and their Dedication to his Glory; this Mourning of the Gentiles ſhall be in *Megiddo*, as in *Iſrael* for all their Idolatries, and *Crucifying of Chriſt in his Witneſſes* ſlain in *Spiritual Egypt*; of which that excellent Prince *Joſiah* ſlain in the Cauſe of *Aſſyria*, by *Pharoah King of* Egypt was a Type, and ſo *lamented* by both *Iſrael*, and *Aſſyria*: *Iſraelites* by Nature, and Adoptive *Iſrael*, in that great *day* ſhall *mourn*; and it ſhall be ſo deep, and ſincere that all *Families* ſhall Mourn, not only together, but apart: They ſhall not Mourn for ſhew, form, and Company, or need that Natural Excitation of Mourning, the ſeeing one another Mourn; but they ſhall *Mourn apart*. The *Royal Family, ſignified by the Houſe of David*; the *Prophetick Families*, ſignified by the *Houſe of Nathan*; the *Prieſtly Family* ſignified by the *Houſe of Levi*, and *Scribal Families* ſignified by the *Honſe of Shimei*; and the converted *Gentiles*, ſignified by the *Families that remain*; the uſual Character for the *Heathen Nations*: Becauſe *Iſrael*, in God's account, is the principal; The *Remnant*, whom the *Lord our God ſhall call*, Joel c. 2. 31. and the *Reſidue of Men*, even all the *Gentiles*, as the Apoſtle *James*, Acts 15. 17. interprets, *Amos* 9. 11.

Now in this Day of the great *mourning, and afflicting the Soul, this Day of attonement*, there ſhall be

an opening the Fountain for Sin, and for Uncleanneſs; for *the waſhing of the Robes of all Saints, and making them white in the Blood of the Lamb*: that as it is *granted to them*, they may be arrayed in *Linen white and clean*; which is the *Righteouſneſs of the Saints*, Rev. 7. 14. c. 19. 8.

4. The laſt Scripture, wherein I will draw up, and ſum this Point, is *Revelations* 14. 6. *I ſaw another* Angel *fly in the midſt of heaven*; *having the everlaſting Goſpel to preach to all*, &c. ſaying, *Fear God, and give glory to him*, by Confeſſion, Humiliation, and Repentance. At which time the *Gentiles ſhall come from the ends of the Earth*, and ſay, *Our Fathers have inherited Lies*, and things, *wherein there is no profit*: Shall *a man make himſelf Gods of them who are no Gods*; who have not made the Heavens, *nor the Earth, the Sea, nor the* Fountains *of Water*. This ſhall be when God this once (that once, when he is juſt ready to *ſhake* Heaven *and Earth*) and *this once* ſignifies the doing it ſo, that it ſhall never need to be done any more; and they ſhall know that his Name is *Jehovah*; that *he is the true God*, and *all other Gods ſhall periſh from the* Earth, *and from under theſe* Heavens, Jerem. 10. 11. c. 16. 19, 20, 21.

Thus, as at the firſt preaching of the Goſpel, there were ſo great Converſions, *prickings in the heart*, and Repentances, *Acts* 2, *&c.* Becauſe that was the *fullneſs of time*: So there ſhall be much greater, when the *fullneſs of times*, even of All Time ſhall be: For whatever was done by way of Inchoation, and Beginning, in the *fullneſs of time*, ſhall be much more done at the *fullneſs of times*, or

of

of all time: For That Goſpel, that was alway the everlaſting Goſpel, ſhall then appear in that ſtile, and be known by it. The *everlaſting Goſpel*, and therefore its Force, Effect, and Succeſs, ſhall be much greater than ever.

And it immediately follows upon this Preaching the *Everlaſting Goſpel, another Angel proclaim'd with a loud Voice*; *Babilon is fallen, is fallen*; before this it could not be done. The Church of *Pergamus* was blam'd for *having them*, that *held the Doctrine* of *Balam*; and who *taught to eat things Sacrificed to Idols*; and *Thyatyra for ſuffering them*; They had not *Mourned*, that they might be *caſt out*, as the Apoſtle ſpeaks, 1 *Cor.* 5. 2. and therefore they were Commanded to Repent, and draw to Repentance all ſuch among them, *that belonged to the Election of Grace*, Rev. c. 2. and here is that great *Repentance*, by which *Babylon* is utterly *caſt out*, and *fallen*, as it follows in the next *Thunder*, or *Voice from Heaven*, to that of the *everlaſting Goſpel*: And then, as it was in that Apoſtolic time, they brought out their *Books of curious arts*, and burnt them publickly, even to the value of 50000 *Peices of Silver*, ſo ſhall the curious arts of *Idolatry*, *Sorcery* and Impurity be expos'd and for ever devoted at that time to the Flames, *Acts* 19. 19.

Now how does this Recommend to us the Doctrine of Repentance *throughout all our Generations*, and through the whole courſe of our Lives; ſeeing the World *of the Sav'd* ſhall be thus *Baptiſed* with the *Baptiſm* of *Repentance* for the *Remiſſion of Sins*, juſt before *Salvation*.

And

And into this Treasury, all ages of Saints in the World, before this time, have cast by *Mourning*, *Godly Sorrow*, and *Repentance*: For have not their *Tears been put into God's Bottle*, and *are they not in his Books?* And at what time are they more likely to be Produced to their Eternal Account, and Advantage, than in such a day of *Attonement*, and *Reconciliation*? When the days of *Refreshing*, that *Blessed*, and *Happy Age shall come forth from the presence of the Lord*, his immediate Appearance, even the same *Appearance* that shall utterly abolish the *man of sin*, 2 *Thes.* 2. 8. and revive and reenliven the Saints, that have *Dyed and Slept in Jesus*, into the *First Resurrection*, upon whom *Blessedness* is then Proclaim'd; when *all sins shall be perfectly blotted out*, and their *holy Works* alone shall *follow them* (among which *Repentance* is one of the Principal) in the *Day of the Restitution of all things*, in the *day of Salvation* when it shall appear, true *Evangelical Repentance* is never to be *Repented of*, Acts 3. 19, 21. *Rev.* 14. 13.

And to move us therefore all, and to *provoke us* to either the first Repentance, if we have not yet Repented; or to Renewed and advanced Repentance; let us consider, how far the *Night* of the Apostasy is pass'd, and the *Day of Salvation is at hand?* How very near it grows? How much more we see the Day approaching? For we are now in the 1255th day of *the Witnesses* 1260 *days of Years*, of their *Mourning* and *Sackcloth*; and upon the 25th day of the Last *Month* of the 42 Moons of *Apostacy*: and when they end, the *Kingdom*

Rom. 13. 12.

Heb. 10. 24. 25.

of

of Chriſt ſhall be immediately Proclaim'd: How near then is the Kingdom of Heaven at Hand?

Infer. 8. Becauſe, I know, there is ſo great an unwillingneſs to believe ſuch an Approach of the Kingdom of Chriſt; Let us take, as we ſtand in the National Community, whereof we are, this great Doctrine of Repentance into deepeſt and cloſeſt conſideration. For we find Scripture, whenever it ſpeaks to a Community, as to the Kingdom of *Judah*, and *Iſrael*, in the *Prophets* it ſtill ſpeaks to them, as ſuch Communities, as in the Language, and Doctrine of Repentance; and when it ſpeaks to the Churches, as in the ſecond and third Chapters of the *Revelation*, it ſpeaks to them as ſuch Communities, and commands them to *Repent*, as was before obſerv'd.

How neceſſary therefore to the National Body is the Doctrine of Repentance, taken as relating to a Community? How neceſſary muſt it needs be to every one of us, not only as for our own Immortal Souls, but as Parts and Members of the National Community, and to the Church, or Churches of this Nation; that of the *Church* of *England*, or the *National Church*, as ſo, many love to ſpeak? or to the *Churches*, that are in *England*, or *Churches of England*; as others agreeably enough with Scripture, ſpeak as of the *Churches of Judea*; of *Galatia*; and thus undoubtedly there is a truth in both ways of ſpeaking.

For when God hath given a Nation an univerſal conſent in the Profeſſion of the Name of God, of Chriſt, and of the Goſpel, they do in many great Regards, and Accounts of Scripture, come under

under ſuch an Obligatory repreſentation, as a *National Church*; as *Judah* and *Iſrael* in the times of the *Old Teſtament* came under. And all particular *Churches*, wherein ſo ever they differ in many particulars, and make diſtinct Aſſociations of themſelves, may be look'd upon, as particular *Churches*; and ſo Scripture vouches for them; becauſe they do in a Particular Union *give themſelves to the Lord, and to one another*; yet notwithſtanding, they cannot, what ever they may think, put off their Relation to the whole Nation, whereto they are United as parts; nor to it, as United with them, in the ſubſtantial Eſſential Points of Chriſtianity, not ſo Adulterated, bnt that ſuch Church is look'd upon as a true Church, by God, and by Chriſt.

Nor can the more general or National Church Diſ-intereſt it ſelf in any of the more particular and *Diſſenting Churches*; ſeeing in God's account they are within it; even thoſe that are pureſt, and have moſt of the Spirit, and Power of Chriſtianity, and truly Purer than it ſelf, as in the general; as the more general *Church of Sardis* had within it ſelf, *the few purer Names* that had not *Defiled their Garments*, *&c.* This is when a more general Church is pure in ſubſtantials of Doctrine, Worſhip, and Laws of Holy Converſation; it is otherwiſe when what is call'd a *Church*, is *Anti-chriſtian* and *Idolatrous* in its ſubſtantials; as in thoſe of the *Papacy*; and have no more Right to the Name of a *Church*, than that Idolatrous aſſembly, that *cried up* Diana *of the* Epheſians, *Acts* 19. though it be there call'd by the ſame Name of

Rev. 3. 1.

of a *Church*, or *Eccleſia*, that the *Churches* of the Saints are. *v.* 32. 41.

Now this I have Premiſ'd, to ſhew, how neceſſary the Doctrine of Repentance is to be Offered, and to be Receiv'd by the generality of the *Church*, *Churches*, and *People* of this Nation; according to the Doctrine of both the *New* and *Old Teſtament*, even that Repentance that hath been Diſcours'd; the *Repentance to Salvation, never to be Repented of*, and to be wrought by a *Godly ſorrow*, or a *ſorrow after God*.

It may look like a Difficulty; how a Nation Compoſed of ſuch Variety of leſſer, and diſtinct Communities, one from another; and much more ſo many ſingle perſons, ſhould be brought to Unite in Repentance; or a Church, that hath ſo many leſſer, and different Churches; or, How ſuch a Repentance can be *a Repentance to Salvation*; ſeeing Nations are not ſo much ſav'd as Nations, but particular Perſons, of thoſe general Communities are the Saved.

This may be three ways Reconciled.

1. By conſidering, there is the Face of a Nation, and of a National Profeſſion of Chriſtianity, in the Princes, Rulers, and Councels of it: and When theſe ſet themſelves to Repentance, of Reformation: How greatly neceſſary therefore is it to Repreſent with greateſt Efficacies of Perſwaſion to them the duty to Reform themſelves; and to be examples of the ſame to the Nation: We find therefore Univerſally in Scripture, there is ſo much application to the Kings, and Nobles, the Counſellors, and Judges of *Iſrael*; and Remonſtrances againſt their ſins, and not Reforming.

And

And this lies with especial Obligation upon those, who are Exalted into the most publick Stations of the Christian Ministration; those, who are the most publick *Seers*. So we find *Nathan*, the King's *Seer*, was chosen out by God to speak to *David*, in those two great services of shewing *David* his sin, and moving him to Repentance, 2 *Sam.* 12. When he had so fallen; God sent to move him to Repentance by his own *Seer*, or, as I may Express it, *Bishop*. And so in the Case of *Numbring the People*; God sent to *David* by *Gad*, another of his *Seers*, 2 Sam. 24. 11.

Again, when God declared to *David* the *Building the Temple*, not by himself, but by his Son *Solomon*; to encourage his Preparation for it; but to Countermand his Building it; he did it by the same *Nathan*, *his Seer*, 1 Chron. 17. 3.

And thus when God, by his Providence, Exalts any to a Precedency, or Presidency in the *Gospel Ministry*, so as to be near Princes, and Councels, and Senates in that high Administration; when they are Zealous, and Successful in their *Preaching Repentance*; and such *Higher Powers* are mov'd by it: This generally goes down from such *Heads* of a *Nation*, to the *skirts of the Garment*, viz. The subordinated Ministry of a Nation, and its Magistracy, and so to the generality of the People: And it becomes in God's gracious acceptance through Christ, and Account, a *National Repentance*, though there may be many particular Persons, both in Ministry and Magistracy negligent of their Duty, and much more many unreformed Persons among the Multitude.

And

And ſuch Repentance may be called *Repentance to Salvation*, For it does not only, as in the *King of Nineveh's* Caſe, give a Reprieve from preſent Judgments, and bring in great Bleſſings, and proſperity to a Nation at the preſent; but there is very great Reaſon to believe in the viſible Glory of the *Kingdom of Chriſt*: There are, as I may ſo ſpeak, Conſtellations of Saints, who have joyn'd together in the ſame Nation, and time in Repentance, and earneſt Endeavours for *Reformation*; for, as *Daniel* ſays, *The Wiſe*, and *they that turn many to Righteouſneſs, ſhall ſhine as the Stars*, and as the *brightneſs of the Firmament for ever, and ever*, Dan, 12. 3.

Now how does the preſent ſtate of the Nation require the joyning of all that fear God, to retrench that boldneſs, and inſolency of wickedneſs that rages throughout the Nation; and to neceſſitate the Vices and Prophaneſſes of Men, who have no fear of God, to keep within, and not to ſhew themſelves, as they do openly, and abroad! and in the mean time, to give ſuch an Honour to *Godlineſs*, *Righteouſneſs*, *and Soberneſs*; that the contrary to theſe may not be charged as National ſins; and therefore herein, thoſe that are principal *Seers* of the Nation, and have opportunity to do it to Princes, and Councels, are under greateſt obligations of Duty, Love, Honour, and Service to God, and our Lord Jeſus Chriſt; to move with light, and Heat in their Orb, and Sphere; to make due remonſtrances of the abſolute neceſſity, that there is, to diſcharge the Nation of that great weight of Publick Guilt, that lies upon it by the Enormities; that not being reſtrain'd, and

Puniſh'd,

Puniſh'd, Redoun'd from particular Offenders (whom they have firſt inveſted, and cover'd all over) upon the Community, to which they belong; and to incite, and greatly to encourage all whatever denomination, or diſtinction ſoever they are of, to Unite in this; to give a ſtop to the overflowing wickedneſs, that there be not *wrath* againſt the *Royal Family*, the *ſupreme Powers* of the *Nation*, the ſuperior *Epiſcopacy* of it; and againſt the whole *Nation*; which *Epiſcopacy* above all, ought to *cry aloud, and not to ſpare*, but to ſhew to the Court and Councels of it, the ſins and tranſgreſſions of the Nation; which they make their own by not turning their whole Power againſt, and to exhort all to joyn *with one ſhoulder* againſt them.

For the preſent ſtate ſo Unreformed, ſo Luxurious in Wickedneſs, ſhews, that according to all the word of God, and the general courſe of his Providence, that hath ever been in the world; ſome one of theſe three things muſt needs be.

1. That there muſt be an Univerſal, National Reformation from thoſe ſins, that being of a publick, and ſenſible appearance; ſins that may be felt, and that are ſo palpable to the common ſenſe of *Natural Conſcience*, and ſo cogniſable, and ought to be taken notice of by the Courts of Human Judicature, may be reſtrain'd; and kept from Dying the Nation in ſo Crimſon, and Scarlet a Guilt, ſuch a Purple Hiew by the abominations, now it is, all over ſtain'd with; the horrid Oaths, or Swearing, for the great commonneſs of which, even

even on ſeeming better accounts, *Lands mourn very often*; the noiſe of which bellows in all ſtreets, and publick places, as well as in private Families; the dreadful *Curſings and Dammings* that every where reſound; the *fearful Sabbath-breakings*, that turn it not only into a Day of Idleneſs and ſloath, but of leiſure to all manner of Wickedneſs; the Exceſs of Pride, and Vanity in apparel, which the very Prudence of *ſumptuary Laws* ſhould reform; the Impudence and Outrage of Luſt and Luxury, *declaring*, and not *hiding it ſelf*, as in *Sodom* of Old; the *Great Unmercifulneſs to the Poor*, of all Kinds, and not *ſtrengthning their hands* to ſuch profitable ſervice, and employment in their Places, as might abound, not only to their own private (which ought to be) but to publick Good.

Theſe things, with all Care and Zeal, not only ought, but muſt be reduc'd and redreſs'd in Towns and Cities, and in all our Villages; and moſt particularly in our *Camps and Navies*, where they more than any where elſe (if poſſible) abound; and where there ought to be greater Guard, and Watch againſt them, than any where elſe; according to that Great Precept, *Deut.* 23. 14.

2. If this be not done, It cannot be, except God hath left the Earth more than ever yet he hath done; and forſaken it; and walks in the Galleries of Heaven, without Regarding; but that there muſt be a *Viſiting for theſe things*; and that his Soul muſt be avenged of ſuch *a Nation* as this; *Jer.* 5. 9. whether by Plague, or Famine, or War, or evil and noiſome Beaſts, or by a Complication of theſe Four: yea, though it be by a Fire yet unblown,

blown, that is ready to flame out; or by an Army of Wounded Men, that our Deſtruction muſt come; and much the more becauſe the Light of his Truth is ſo open and clear among us; becauſe his Mercies and Deliverances have been ſo Great, and the Methods of his Providence ſo unuſual; in his unhinging for us the General Laws of *Nature*, in Dethroning, and ſetting on the Throne for our preſervation. Now if Theſe his Great Acts and Wonderful Doings do not work to Reformation, They certainly ſhall juſtifie God in our Deſtruction. And yet we daily ſee our ſins and Tranſgreſſions *Growing* up to the very Heavens:, ſo that that our Deſtruction cannot but be ſpeedy.

3. Except the Kingdom of Chriſt be as I have declared, very near us; And that we are not yet under ſome moſt dreadful Judgments, it is an argument to me, it is certainly ſo, that the Kingdom of Chriſt is very near us; when he will take to himſelf his own great *Power*, and *Reign*, and Reform by a through *Purging his Floor*; either by *pouring out his Spirit*, and *perſwading* Malach. 4. 1. by his *everlaſting Goſpel*; and ſitting as by a *Refiners Fire*, and *Fullers Soap*, throughly to *purifie*; *that Baptiſm* with *Fire*: or by *the Day*, that *ſhall burn as an Oven*, and *conſume the Wicked*, *Root and Branch*; and becauſe of this, notwithſtanding our *great Tranſgreſſions*, and *mighty provocations*; even though he hath *lifted up his hand*, that he *would deſtroy us*, yet he hath wrought for his Great Names ſake; that is, his Kingdom's ſake and hath done nothing yet ſo remarkable againſt us.

Let

Let us then, that *fear the Lord, ſpeak often one to another*, that *a Book of Remembrance may be writ for us*, as for *them that have feared the Lord, and thought on his Name*, and that we may be *ſpared in the day, when he makes up his Jewels*; and *gather'd as Wheat into his Garner*, when he *ſhall burn up the Chaff with fire unquenchable*, Mal. 3. 16. Matth. 3. 12.

Infer. 9. Seeing Nations and Perſons are under ſo ſtrict Commands to *Repent with that Repentance to Salvation*; the contrary whereof is expreſſed by *Death*.

There is therefore in the Kingdom of Chriſt a City of Life, and under it a City of Death; a *City of Salvation*, whoſe *Walls and Bullwarks* are *Salvation*; and *a City of Deſtruction*, diſtinct from it, and oppoſite to it, *Eſay* 19. 18. c. 26. 1. The one is the Reſidence of thoſe who have *Repented with that Repentance to Salvation, not to be Repented of.* The other is the dark and diſmal Receptacle of thoſe, who have either been wholly diſſolved into the worldly Laughter and Mirth; or been Sorrowers only after the *worldly Sorrow*, that *worketh Death*.

The *New Jeruſalem* is the City of *Life and Salvation*; the *City* that hath the *Tree of Life*, and *the River of the Water of Life*; and the *Nations of the Saved walk in the Light of it*; and are *healed* from any poſſibility of Dying by the *Leaves of the Tree of Life*; and the *Living are written in it*; *Whatever liveth in it, ſhall live*, even for perpetuity: The *Second Death hath no power over them*, Eſay 4. 3. *Revel.* c. 20. 6. c. 21. 24. c. 22. 1, 2.

On the other ſide, there is the *City of Deſtruction*, Eſay 19. 18. when *Five Cities ſhall ſpeak the Language of Canaan*, being of the *Nations of the Saved*: There is one *City*, that ſhall be called, *the City of Deſtruction*; the contrary to Salvation; being of thoſe appointed to Death.

This is the *Congregation of the Dead*, Prov. 21. 16. This is the *City of Gog*; that is, of *the dead, ſlain with the ſword of Chriſt's mouth*, who hath a *place of Graves, the Valley of* Hamon Gog, of the *Multitude of Gog*. Ezek. 39. 11, *&c.*

Theſe, though they are *the dead*, that is *ſlain with the ſword of Chriſt's mouth*; yet they are as in a Community, in a Polity; for though they are condemn'd by the Word and Sentence of Chriſt, they are yet the Wicked rais'd to Condemnation; and ſo are in the State of Living, but of a Living Death: Therefore theſe *dead* have a *City*, and the Name of it is *Hammonah*; as the Name of the *New Jeruſalem* is *Jehovah-Shammah, the Lord is there*; ſo the Name of this City is הֲמוֹנָה, *its multitude*, or *a multitude is there*; For *broad is the way*, and *wide is the Gate that leadeth to* this City of *Hell, to deſtruction*; *and many there be which go in thereat*, Matth. 7. 13. Theſe are the *multitudes* that are gathered together to the *Battel of Armageddon*; the *Day of God Almighty*, ſhaded by a *Battel*; the *multitudes* in the *Valley of Jehoſhaphat*; the *Valley of the Judgment of* Jehovah; the *Valley of Deciſion*, of the Doom and Sentence of Chriſt, as the *Sword of his Mouth*; and *the Valley of Exciſion, of Deſtruction*, Joel 3. 14. *Revel.* c. 16. 14, 16.

Now theſe *dead*, in their *City of the dead*, lye dead during the *Thouſand Years*, bound Hand and

Foot

Foot for that ſpace; The *Reſt of the Dead, ſlain with the Sword of Chriſt's mouth.* But when the *Thouſand Years* are expired, they are let looſe into the Appearance of Life, Motion and Action: They *whoſe multitude are as the Sand of the Sea*, under their Name *Gog Magog*, come up againſt the *Beloved City*, and the *Camp*, or *Tower*, and *Caſtle of the Saints*, and *cover the breadth of it*; ſhewing themſelves the ſame *Impenitents* they were, and had been before the *Thouſand Years* began; the Never-Repenting Enemies of God, and of Chriſt, and of his Kingdom: So they are finally judg'd; *caſt with Sathan*, who had alway deceived them, with *Death* and *Hell*, into the *Lake*. *This is the ſecond Death.*

Ezek. 39. 11, &c. *Rev.* 19. 21. c. 20. 5. *to the end.*

Thus in the opening this dark Scripture, Behold in theſe two Cities the *Repentance to Life and Salvation never to be repented of*; the Impenitency to Death and Deſtruction, never alſo to *be repented of*; that we may chuſe the firſt, perſwaded by Eternal Grace and Love; and abhor the other, as the Black Mark of being the *Eſau* hated by God, who *found no place for Repentance*; as the *Veſſels of his Wrath*, the *Border of Wickedneſs, againſt whom he hath Indignation for ever*, Malach. 1, 4.

Infer. 10. Upon all this, I conclude with that great Scripture, *Hoſea* 10. 12. *Sow we to our ſelves in Righteouſneſs, the Righteouſneſs of Repentance*, ſpringing from *Faith in the Blood of Jeſus*: *Let us break up all our Fallow Grounds*: For the Juſt and proper *time* is near for an *univerſal ſeeking God*; *till he*

he come, and rain Righteouſneſs, upon us, *upon all the Earth.*

This is indeed prepar'd peculiarly for *Iſrael*, the *Ten Tribes* at their Converſion, after the ſo long Captivity; ſhadowed under *riding, ploughing, breaking the Clods*, till the *ſowing in righteouſneſs*, at their reſtoration. It is now near, that they who have been ſo long loſt, that it ſhall be ſaid of them, *Theſe where have they been?* ſhall with the whole *Gentile* World, *ſeek the Lord.* Let us count which way we can, the *time* muſt be near, exceeding near. *Whoſo is wiſe, and he ſhall underſtand* the Scripture concerning *theſe things*; *prudent*, and *he ſhall know them*: For *the ways of the Lord* are all righteous and true concerning them. *Upright men* ſhall know how to *walk in them*, while *tranſgreſſors fall* moſt diſhonourably and finally therein.

And when this is, there ſhall be a great *Rain*, *a Rain of Righteouſneſs*, that ſhall come down upon the World. This ſhall make a mighty Change, as the Earth is changed by a mighty coming down, *a pouring down of* Rain, after a long Drought: ſo this Rain ſhall refreſh the *Inheritance of God*, that hath been ſo long *weary*: *Righteouſneſs ſhall come down, as ſhowers upon the Graſs*, and as the *ſoft Rain upon the mow'n Graſs*; as the *former* and *latter* Rain in their *ſeaſons*. It is propheſied of Jeſus Chriſt coming in his *Kingdom*, he ſhall come down ſo, *Pſal.* 72. 6, &c. *So that in his days* Righteouſneſs, For the Righteous ſhall *flouriſh*, and *abundance of peace, ſo long as the Moon endureth*: and then, as *Pſal.* 85. 9, 10, 11. *His ſalvation ſhall be nigh all them that fear him, that Glory may dwell in all the Earth. Mercy and Truth ſhall meet together*; *Righteouſneſs and Peace ſhall kiſs each other*;

Righ-

Righteouſneſs ſhall look down from heaven; or *as the Rain from heaven, ſhone upon with the healing wings of the Sun of Righteouſneſs*, It ſhall repreſent the *bow of the Covenant* in the Clouds, in the Day of this Rain, *Ezek.* 1. 28. *Rev.* 10. 1. and *Truth* ſhall then *ſpring out of the Earth in abundance.*

This State ſhall be as irreſiſtable as the *Rain*; againſt which, tho Princes, Powers, Councils, and all their Armies ſhould conſpire, they cannot help it; yea, the *Heavens* themſelves, commanded by God, cannot *withhold*, or *reſtrain* their *ſhowers*, any more than they can give them, till the time appointed by God. So it ſhall bring into the *ways of Righteouſneſs*, when *Righteouſneſs* ſhall come down thus from Heaven. All the prophaneſs, and wickedneſs that is at this time, ſhall not be able to hinder it, any more than we can hinder the Rain. It will *not ſtay, nor tarry for the children of men.*

All the *Promiſes* and *Prophecies* ſhall come to paſs at this time, that God hath appointed, and ſhall tarry no longer: *the windows of heaven ſhall be opened*, the *waters above the Firmament ſhall come down*; *the deep ſhall be broken up.* And whatever ſhall not then be rained upon, ſhall be *given to ſalt for ever.* And This ſhall be ſudden as *Elijah's Rain*, ſudden, and at an Inſtant; beginning in a *Cloud*, about as *big as a man's hand*, and ſo *covering the whole heaven.*

But it cannot be, till after the *Apoſtacy*, till the *droughty Moons of the Gentiles*, and of the *Beaſt*, are expir'd. It cannot be while the Days of the *Witneſſes Sackcloth-Prophecy* laſt: For they have power *to ſhut heaven, that it rain not in the days of their Propheſie*; That is, it is determined by God, It *ſhall not rain* in thoſe Days. Rev. 11. 6.

There

There was ſome of this *Rain* in the very beginning of the *Reformation*, when the *Thunders uttered their Voices*: But it ſtopped at their *ſealing*; yet the Effects remain to this Day, in ſo much enjoyment of the Goſpel as we have. The *heavens* opened ſo far, becauſe it was the Morning of *half time*: It ſtopp'd, becauſe it was but *half time* begun, and not run out: At the end of *half time*, or 1697. there ſhall be a full and effective *Thunder*, and a much greater Rain of *Righteouſneſs*, even preparing for the *Harveſt*; Then he who ſits upon the *white ſhining Cloud*, ſhall bring forth even the *harveſt* it ſelf in the Glory of his *Kingdom*; when he will *weary*, as the Expreſſion is in *Job* c. 37. 11. the *thick Cloud of* Righteouſneſs, by ſo abundant a *watering the Earth*, and ſcatter the *bright Cloud*, by diſperſing Righteouſneſs in ſo great an abundance. And it ſhall be *turned about by his Counſel, to do whatſoever he commandeth upon the face of the world in the Earth.* He *cauſeth it to come*, whether for *correction*, or *for his Land*; *Judgment upon his Enemies, Mercy for his Kingdom*: Hearken *unto this*, Oh, *whoever we are that profeſs the Name of Chriſt*; *Stand ſtill*, and *conſider theſe wondrous works* of God, as held out to us in the *Prophecies* of *Scripture.* And then ſhall be *held* that great Feaſt of the *Thouſand Years to the Lord*, in which all the *Feaſts of the Lord*, that were the Types, ſhall concur, meet and unite: the *Feaſt of Weeks*, or *Harveſt*; the *Feaſt of Paſſover*, the *Day of Trumpets and Attonement*; the *great Feaſt of Tabernacles.*

Brief

Brief Conſiderations

OF THE

Late *Trepidation* of the *Earth*, ſo ſenſible in *this City*, and other Parts of this Nation; and *beyond the Sea*, particularly in the *Kings Camp*:

TOGETHER

With that Tremendous Judgment on our *Engliſh Plantation* in *Jamaica*, and ſo, as *upon our Selves*, by an *Earthquake*; as both an earneſt *Perſuaſive* to *Repentance*, and *Prognoſtick* of the *Kingdom of Chriſt*.

UPON

Hebr. xii. 25, &c. *See that ye refuſe not Him that ſpeaketh*, &c. *Whoſe Voice then ſhook the Earth*, but now he hath *promis'd, Yet once more, I ſhake not only the Earth, but Heaven alſo*, &c.

I Hope it will not be thought impertinent, if I take advantage of the freſh Providences, that have given an Alarm to this Nation by the late Concuſſion of the Earth, moſt gently and by

way of Admonition in this *Chief City*, the *Royal Camp*, and with so much dread and terror in that *Colony* of it self, in *Jamaica*. Because the Things are very great, as they reveal from Heaven either the Power and Wrath of God in the Desolation he made by the last mentioned; and of his Power and Goodness in the first mentioned within our selves immediately; that he did so much, and no more; and so both ways move to Repentance, and to *Serve him* with more *Heedtaking* of him; with *Reverence* and *Godly Fear*, as being a *consuming Fire*. And also because this Warning God hath hereby given in this *Nation*, and its *Camp*, and the full Accounts of that Desolation in *Jamaica* and *Port-Royal* were so just upon the Finishing the foregoing Discourse of *Repentance*, as to give leave to take a very short notice in the *Introduction*, Printed last, and no more. But it is of so great Concern and Interest to a *National* and *Personal Repentance*, and *Reformation*; that it could not in such a Discourse be passed over, without a great *disregard* to *the Works of the Lord and to the Operation of his hands*, which is so branded an Evil in Scripture-Account, *Psal.* 28. 5. *Esay* 5. 12. that an *Appendix* concerning it, was even demanded. And lastly, because *Earthquakes*, the *Shaking*, *Trembling*, and *Moving the Earth* is us'd as so constant a *Symbol* or *Emblem* of the *Kingdom of God* and Christ; *Bowing the Heavens*, *Coming down*, and making a change

Wherein 2000 *perished, according to the most perfect Account Printed by Mr.* Miller *at the* Gilded Acron *in St.* Paul's Church-Yard. *Price 2d.*

a change in the *Heaven* and *Earth* that *now are*, and in their whole State and Adminiſtration, as appears by this *Context*, I have therefore choſen to diſcourſe upon: And ſeeing as I have all manner of ways endeavoured to demonſtrate, and do not doubt I have by divine Aſſiſtance, according to Scripture attain'd to do it; that that Kingdom of Chriſt by Computation upon Times given by the moſt *Sure Word of Prophecy* is nigh at hand; Theſe Motions of the Earth in any parts of the World, and more particularly relating to our ſelves, and in this City, where ſuch a Symptom ſo generally obſerv'd, as to be unconteſtable, is very rare; ought to be taken notice of, as calling aloud to us to *Repent*, *becauſe the Kingdom of Heaven is at hand*, and a Forerunner of the change that *Kingdom* is to make.

That therefore which I deſign in this Diſcourſe upon this Text, is to ſhew, That the great *Symbol* or Repreſentation of the *Kingdom of Chriſt* in this ſo great Text *of the Kingdom*, is the Univerſal Shake, Concuſſion, and Convulſion of *Heaven* and *Earth*; and that therefore, all the *Shakes* of this *Earth* ought to be taken notice of, as parcels and pieces of that Greateſt and Laſt Shake, and as Pledges and Aſſurances of it; and eſpecially when by the *Sure Word of Prophecy*, and the concurrent Judgment of moſt ſober thinking Men concerning this matter, (who will not yet pitch upon the Time,) it is concluded it cannot be far off; It is known, that the *Kingdom of Chriſt* is ſo near.

I will therefore endeavour to compriſe this ſhort Diſcourſe in theſe Heads:

1. To obſerve how throughout this Text the *Kingdom of Chriſt* is ſhaded by the *ſhaking Heaven and Earth once for all.*

2. From thence to make Remarks upon the nature of ſuch Motions, or *Trembles of the Earth*, and their fitneſs to be ſuch a Shade of the *Kingdom of Chriſt*, and wherein they are ſo according to the Light of Scripture concerning theſe things.

3. To obſerve the holy uſe that is to be made upon ſuch Motions of the Earth in general, and particularly in theſe propos'd to our Obſervation now; and that with relation to *Chriſt's Kingdom.*

To begin with the firſt: The occaſion of this Context is thus; The Apoſtle having given the Deſcription of the *New or Heavenly Jeruſalem-ſtate* in the former Verſes, he makes that great practical Application; *See that ye refuſe not him that ſpeaketh* in order to the ſetting up a *Kingdom*; for ſo, by what follows, muſt needs be intended, that the *Speaking* is in order to the ſetting up a *Kingdom*: *For if they eſcaped not*, who *refuſed* the ſame great Prince when he would form a *Kingdom* on Earth among the People of *Iſrael*, to be a Type of much a greater *Kingdom*; *How ſhall we eſcape*, who *refuſe* him, who now *ſpoke from* Heaven in the Effuſion of his *Spirit*, as a *Firſt-Fruits* of his *Kingdom?* and who is to be the Great *Prince*, and who will appear in the Glory of his *Kingdom*, *the Lord from Heaven*, as he is called 1 *Cor.* 15. and then will ſet up a *Kingdom* in the *New Heaven* and the *New Earth*, in a far greater Glory. For though Chriſt came in

You are come to Mount Zion, &c. ver. 22. *&c.*

n great State then, the *Chariots* of *God* were then *twenty thouſand*, &c. As great Princes come with mighty Retinue, of Horſes, and Chariots; ſo did Chriſt on *Mount Sinai*: yet that was but Chriſt, as on *Earth*; this from *Heaven*. Pſal. 68.

For his (even the ſame Lord's) *Voice ſhook the Earth*; *Mount Sinai*, and the Parts about it, did *exceedingly ſhake*. But now, as he is ſetting up a Kingdom both in the *New Heaven* and the *New Earth*, ſo he hath *promis'd*; *I ſhake not only the Earth*, but the *Heaven alſo*.

It may ſeem ſtrange, an *Earthquake* ſhould be given in *promiſe*; it is rather a Threatning, and Denunciation: but becauſe it is a cloſe Forerunner of the Redemption of the *Servants of Chriſt*, and even of the whole *Creation*; therefore it is given in *promiſe*. And becauſe ſo bleſſed a State is not in preſent, and immediately, but to come; therefore alſo *it is promiſed*, as a thing future, and to come; *I will ſhake*. And becauſe this whole frame of Nature is defiled with Sin, and *Apoſtaſie*, up to the very *Heaven of God* and *his Saints*; therefore Chriſt promiſes to *ſhake* not only the *Earth*, but the *Heaven*. For there are *ſpiritual Wickedneſſes in High Places*, or *Heavenlies*, *Sathan*, and his *Hoſt*, who are the *Princes* under him of the *Power of the Air*, as well as the *Rulers* of the *Darkneſs* of this *World*; and ſo the *Heavenlies*, or *Heavenly Places* are more defiled than all the wicked Men on Earth can defile the Earth, though they defile it ſo much; but then *Sathan ſhall fall as Lightning from Heaven*; All muſt be diſlodged, and diſmounted; For that Heaven ſhall be the Reſidence and Palace of

Chriſt and his Saints, and ſhall ſhine down into the new Earth beneath, purified by Fire from the Defilements of Men; ſo Heaven and Earth muſt both be ſhaken. And therefore the *ſhaking of Heaven* and *Earth* may well be by *promiſe*, ſince a new Heaven and Earth riſe from hence by *promiſe*.

And, Becauſe all this is fulfilling of *Promiſe*, therefore the Servants of Chriſt at ſo great a *ſhake* of the *Powers of Heaven* and *Earth*, ſhall be leſs afraid than they are of a ſmall *Earthquake* now; they ſhall receive it with Triumph, and rejoycing, they ſhall ſay, Oh bleſſed Day! Oh bleſſed Appearance! They ſhall *lift up their Heads with joy*, becauſe *their Redemption draweth nigh*. Let us not therefore ſay, That Day will be ſo terrible, how ſhall we endure it! It *ſhall be given* us in that *Day* to Rejoice, who are his Redeemed.

And this Chriſt will do *once more*, even at his *Kingdom*, as if he ſhould ſay, I have *ſhaken*, or permitted, or ordered the *ſhaking* of the *Earth* many Times, in various Places, and on ſundry Accounts, I have ſhaken *Nations* and *Kingdoms*; but now, ſaith he, I'll do it *once more*, and *once* for all: And we may be ſure, this *ſhaking* hath never been yet; for there hath not yet been a *ſhaking* ſo univerſal, and things have never yet been ſo *ſhaken*, but they have gotten again into their old poſture, ſtate, and, as we ſay, wont, ſo as to need to be *ſhaken* again. But this *once* is like the Expreſſion *Jerem.* 16. 21. *Behold, I will for this once, I will cauſe them to know my might*: I will do it ſo at the Great Converſion of the *Gentiles* then ſpoken of; It ſhall never need to be done any more;

more; They ſhall know by *that once*, for ever, that *my name is Jehovah*. God hath done theſe things in a Degree, and in ſome meaſure a Hundred and a Hundred Times. But now they ſhall be done *once* for all.

Even as it ſhall be known to my People Iſrael, *Amos* 4. 13. *For in this Kingdom that Name is known indeed, which was known but in Type*, Exod. 6. 3.

I am fully aſſured, we ſhall All be at this *ſhaking of the Earth*: You may think you may be in your Graves; but you ſhall certainly be brought forth, to ſee, and *feel* God's doing this thing *once*. *The Earth ſhall caſt out its Dead* by the beginnings of it, that all may ſee it in its Fulneſs.

Now this Doing the Thing ſhall make a great Change, a *Tranſpoſe* of the Things, that are, or have been *made*, or *done*. The Word *Metathesis* ſignifies a Diſpoſe of Things out of the Places where they had been, into Places where they had not been before; or into a different Order or State. And it is of very great importance, becauſe it may be a Tranſpoſe for the better, or for the worſe: *Enoch* was thus *Tranſpos'd*; the ſame Word is us'd ſeveral times concerning him, *Heb.* 11. 5. and it was highly for the better, he was *Tranſlated* to Heaven without *Dying*; So *Tranſpos'd*. It is uſed for the *Galatians* being *Removed to another Goſpel*, and that was for the worſe, *Gal.* 1. 5. This *ſhake* of the *Earth* ſhall make a great *Tranſpoſe* of Things; Many poor Perſons, that have feared God, and yet *embrac'd*

Dunghils, who have been forc'd to lye on the Earth, in the Duſt, and in the filth of Things, ſhall be *Tranſpos'd*; for they ſhall *Inherit the Throne of Glory*, 1 Sam. ch. 2. The Bodies of Saints, that lye in the Earth, or wherever, in the Dark, the *Duſt of Death*, ſhall be *Tranſpos'd*; they ſhall ſhine above: But on the other ſide, the Great, the Rich, and the Brave, and the Honorable, that have been High and Honorable, they will be wofully *Tranſpos'd*; they ſhall be turned down into a State of *Everlaſting Contempt*. And ſo there ſhall be a *Tranſlation*, a *Tranſpoſe*, of the very Creation, out of this Earth, as under the Curſe and Defilement, into a *new Earth*, and of the *Heaven* into a *new Heaven*; not where *Spiritual Wickedneſſes*, but *Chriſt* and his Saints, ſhall inhabit. Things ſhall not ceaſe to be, but ſhall be changed, and removed, ſome for the better, ſome for the worſe, as to themſelves.

But all Things of this World ſhall then be chang'd and remov'd; All the Things that have been *made* or *done*, πεποιημένα. There are great Things in the World of all kinds made or done, Great Palaces, great Cities, great Temples or (as we call them) Churches, Great Caſtles, Fortifications, Navies. There are other great Things *made* and *done*. There are the ſeveral Laws and Conſtitutions of Government, great Volumes of Books, great Furniture of Palaces and Houſes, Bravery of Equipage and Apparel, exquiſite Engines and curious Pictures; all theſe are Things that have been *made*, or *done*. There are the heaps of Gold, and Silver; ſo impreſſed, ſo minted, ſo coined: All theſe, and an unexpreſſible variety

variety more, ſhall be *Tranſpos'd*, for the *Day of the Lord* ſhall be upon them all, *Eſay* chap. 2. It ſhall be upon the *High* and *Lofty*, every one that is *lifted up* ſhall be *brought low*: It ſhall be upon all the *Cedars of Lebanon*, and *upon all the Oaks of Baſhan*, both in a natural and figurative Senſe; and upon all the *High Mountains*, the mountainous Towers, and Piles of Building; upon all great *Ships*, thoſe floating Palaces; the *Loftineſs* of Men ſhall be *brought low*, and the *Haughtineſs* of *Men* ſhall be *humbled*, and the *High Looks* ſhall be *bowed down*. And they ſhall *caſt their Images of Gold*, and *Silver*; he means not only their *Idolatrous Images*, but their minted Gold and Silver, bearing the *Images* of Princes, which *Gold* and *Silver* they commit Idolatry with alſo; to the *Bats* and the *Moles*; to go into the *Caves*, and the *Rocks*, and the *Tops of the rugged Rocks*, *for fear of the Lord*, and *for the glory of his Majeſty*; and all this in the *Day* when he *riſes to ſhake terribly*, *once for all*, *the Earth*. Oh how great will this *Tranſpoſe* then be!

And then all the *Religion* that *Men* have *made* ſhall become a perfect Tranſpoſe into a Nullity; and indeed, there is not a greater *Poema* or more made thing, than Falſe Religion, and particularly the Religion of *Popery*: it is a ſtrange kind of Fabrick, a ſtrange kind of Frame; ſo indeed is *Mahometaniſm*, and ſo was *Paganiſm* heretofore, but none like that of *Popery*. But yet, whatever hath been of the Subſtance of either true Natural or Revealed Religion in any Falſe Religion adulterating it; ſhall be then *Tranſpos'd* back into

into Truth; and all elſe ſhall be aboliſhed.

And laſtly, That *Heaven* and *Earth* that *are now*, viz. ſince the *Flood*, to which *Flood* this *once more* may refer, ſhall be changed and *tranſpoſed* by *Fire*; all ſhall be *removed by Fire*, as I remember, that moſt Learned, and Ingenious, and Chriſtian Philoſopher Dr. *Burnet* of the *Charterhouſe* ſhews; How much the State of our *Heaven* and *Earth*, as before the *Flood* was chang'd, and *Tranſpos'd* by the force of *Water*, the *Water of the Flood*, for the worſe; But they ſhall by the force of *Fire* be Purified, and Renewed and Reſcituated for Beauty and Glory; as he alſo aſſerts: All ſhall be Tranſpos'd; All ſhall come under a new Make: It is called ποίημα the Work of God; it is πεποιημένον, What hath been already *made*; It ſhall be chang'd by him, that will *ſay from the Throne upon which he ſits, Behold, I make all new*, Rev. 21. 5. They had been *made* before; but ſaith he, Now I come to *make All* over *anew*. I will bring them to that Excellent State, wherein they ſhall continue, till *God be All in All*.

Theory of the Earth, 1ſt and 2d Parts.

For only the *Things* that *cannot be ſhaken* ſhall *Remain*: Now what are thoſe Things that cannot be ſhaken? They are the *Blood*, *Sacrifice*, and *Redemption of Chriſt*; his *Redemption* and *Interceſſion*, theſe are *for ever*. They remain in his *Prieſthood for ever after the Order of Melchiſedech*, after the *Power* of an *Endleſs Life*. The Spirit of God in his Grace upon his Servants, in Converſion, Faith, Repentance, Holineſs, ſhall remain as in the Glory and *Salvation* they are unto.

to. This is an *incorruptible Seed* from the *Word* and Truth of God, that *abideth for ever*; *He that doeth the Will of God abideth for ever*; No Saint ſhall be *Tranſpoſed* out of his Saintſhip; *He that is Righteous, let him be Righteous ſtill*; *He that is Holy, let him be Holy ſtill.* Theſe Things are *Aſaluta*, not to be ſhaken.

And then on the other part, it muſt be ſadly ſaid, that *Wickedneſs* ſhall not be *Tranſpos'd*; in regard of its Guilt; in regard of its Filth; If not *removed in this World* by Faith and Repentance; not *in the World to come*; Wickedneſs ſhall be Wickedneſs ſtill; it ſhall have *a Houſe builded*; it ſhall be eſtabliſhed, *Zech.* 5. 11. and it ſhall be *ſetled on its own Baſe*, and wicked Men ſhall be wicked Men ſtill: When once it is come to that Time, there ſhall be no Tranſpoſal; *He that is Unrighteous, let him be Unrighteous ſtill*; *He that is Filthy, let him be Filthy ſtill*, Rev. 21. 11.

Now ſeeing all this great Doctrine of the Apoſtle is conveyed to us under this *Symbol* or Repreſentation of an *Earthquake*, or the *Shaking of the Earth*, and *not only of the Earth*, but of the *Heaven alſo*; let us enquire into the Scripture-Accounts of an *Earthquake*, and apply it to the preſent Occaſion, that it may bring us to a ſerious holy ſenſe; and that what we have ſeen in a *hand breadth*, may move us to conſider, what we ſhall ſee, and feel, as in the whole Heaven and Earth; in large and in full: For if what we have been ſenſible of, as in a Glance, or in Paſſage, hath affected any with Fear; eſpecially what was done in a part of our Nation beyond the Sea, which is but a very little Thing, yea a Nothing in compariſon

pariſon of what ſhall be in its *own Times*, in its *proper Times*; How much more ought we to be affected with the Aſſurances God hath given us of a Change ſo much greater? For as it may be ſaid to us, *If we have run with the Foot-men, and they have wearied us, How ſhall we contend with Horſes?* If in the preſent State, which is as a *Land of Peace*, and *wherein we truſt*, we have been ſo affrighted, *What ſhall we do in the ſwelling of Jordan!*

I come therefore to the ſecond Head; *viz.* To make Remarks upon the nature of ſuch *Motions* and *Trembles* of the *Earth*, and their Fitneſs to be a Shade of the *Kingdom of Chriſt*; and wherein they are ſo. And herein I propoſe three things:

1. To conſider the ſtrict nature of Earthquakes according to the Scripture-Foundations of Diſcourſe concerning them.

2. To enquire into the Cauſes, why God is pleas'd to make ſuch Concuſſions, and Convulſions in Nature.

3. To obſerve upon the great Metaphorical or Figurative *Earthquakes*, that is, Changes in the preſent State of the World, that have been ſince the *Death* and *Reſurrection* of our Lord; and how the Obſervation of them may be made ſubſervient to the due Improvement of our Thoughts in regard to the late *Earthquakes*, we have heard of, or been at all ſenſible of more of late.

I begin then with the firſt Head, in Four Points.

Point I. The Scripture teacheth us, This great Globe of Earth and Water is hung by the *mighty Wiſdom*, Skill, and Power of the great

Geometer

Geometer of Heaven and Earth, as a Ball in the Air: So we read *Job* 26. 7. *He ſtretcheth out the North over the empty Place*, (for ſo to our eye and motion the meer Air ſeems to be) and *he hangeth the Earth upon nothing*. I know this is a Point proper to *Philoſophical* Diſcuſſion, that it may go as far, as it can, upon: But thoſe Queſtions God asked *Job* 38. 4. &c. would poſe the wiſeſt of the World; *Declare, if thou haſt underſtanding, Who hath laid the Meaſures of the Earth? If thou knoweſt, who hath ſtretched the Line upon it ſo, that it is in juſt number, weight, and meaſure. Whereupon are the Foundations thereof faſtned? or who laid the Corner-ſtone thereof?* There may be handſome and plauſible *ſolving the Phenomena* (as they ſpeak) before Men, who know as little, the beſt of them, one as another; but before God, all is but *darkning Counſel by Words without Knowledge*. Now when it is ſo, that the Earth *hangs* thus, How muſt it needs be, that God as he pleaſes may ſhake the *Earth out of its place* with a touch of his hand, and *all the Inhabitants* thereof, and his Enemies particularly be *ſhaken out of it*, or off from it, or whither, or how he pleaſes: For if that bold Man of *Mathematicks* durſt ſay, *Give me where to ſet my foot, and I will remove the Earth*, what can infinite Underſtanding and Power do? or if he does but ſlacken his hand from holding the Ballance even, keeping the Scales of Earth and Air juſt; or if there be ſuch a one,

The Earth being Round, is on every ſide encompaſſed with Air and Skie, as they who ſail it round find, as well as by Reaſon it is demonſtrated.

one; as with great Reason hath been thought; the Poize of the Central Fire, Even, all would be in immediate Confusion.

On this Consideration then, any kind of Earthquakes is no wonder; the wonder is, they are not every day, and not to the utmost. The only security is, the unchangeableness of Divine Ordination for such a time as he hath decreed, since the Flood; wherein, in all appearance of Reason as well as Scripture, there was even in this regard a Jog, as one may say of it.

2. The Ballance is in this regard yet so Even, and just, that nothing we account most surely founded, stands so fast, so firm, and secure, as the Earth, that it cannot be moved: So that allowing it to have a *Diurnal*, or every days Revolution from *East* to *West*; yet it is with such equality, that it disturbs all upon it, no more, than a Fly sitting it self fast on a Globe, is unsettled by its being turn'd round. Notwithstanding this motion, the *Earth* is *founded on the Seas*, and *Established on the Floods*; that is, the Waters are so every way compacted, under, and about, and over it, that it is as it were *founded* upon it, as on *Pillars of Marble*, which may have been understood, first according to the excellent forementioned *Theory* of the *Earth*: 2. As the Cement and Fixation of the upper Parts of the Earth is the moisture it receives from the Waters: 3. As the ambient or round-about Air hath a more immediate force upon the Waters to crowd and keep them close to the Earth, than the Air it self could have upon the Earth, the Water being a middle Body between Air and Earth, even as the

the Air is between that ſubtile Matter we call *Ether*, and Air. So that the Earth hath *Foundations*, *Pillars*, *Corner-ſtone* in Scripture-Language. And this is indeed abſolutely neceſſary for ſuch kind of Bodies, and Works, as are to move and reſt upon this Earth; which is as a *Sea* in regard of the variety of Creatures in it, wherein are *Things creeping innumerable*, and *both great* and *ſmall Beaſts*; and *Man* the higheſt Order of *Animals*. Now theſe require ſuch a ſolid Floor and Pavement to move upon, ſuch a Bed to reſt upon: Upon this Earth is the whole Vegetative Nature, both nouriſhed and ſupported, as in a Nurſery; even from the *Cedar in Lebanon* to the *Hyſop* that *grows in the Wall*: Hereon have all the Great Buildings, the Palaces, Caſtles, Towers, multiplied into Cities and Towns their Foundations.

Now ſeeing all theſe have their Order, their Quiet, their Safety by the ſteddineſs of the Earth; whenever it is moved, there is an immediate Shatter, Confuſion, Diſorder, Deſolation, an Amaze, a Horror upon all Creatures of Senſe, and eſpecially of Reaſon; an Affrightment and Terror upon Nature it ſelf; becauſe hereby the great Laws, and Sanctions of Creation, and Providence, are violated. For concerning the Earth, *God ſpake, and it was done; he commanded, and it ſtood faſt*, Pſal. 33. 9.

3. The Earth is ſtuff'd with variety of Matter, Humours, and Vapors in its Bowels; Fire, Water, Vapor, Air, Minerals, Sulphur, Piceous Matter. Now it ſelf is ſo made, as to lye cloſe, and to lye ſtill; every clod of Earth compacts it ſelf, and would lye

lye in as little room as it can. It is heavy, and ſluggiſh, and unapt to move; whereas all the reſt of its Inmates are for Motion and Action, ſome of them of very earneſt and vigorous Motion, and for Propagation and Enlargement of themſelves: The Earth will not move, but on ſome great violence and force; ſo when thoſe working and active Parts find they are fettered, and impriſoned, and cramp'd, they grow furious and outragious, and rend and tear every thing, to make and force their way; and all on the ſudden and at once very often; for being either gather'd together in great Caverns and Hollows of the Earth; their Room grows too ſtrait and little, and ſo they are forc'd to tranſplant themſelves; or having, as one may ſay, very often a Spirit of Contradiction one to another, they fall into Feuds and Wars one with another, and they that are overcome and fall under the Maſtery of others, are forc'd, and driven, and made to fly, out with great violence: and the very ſame thing may fall out in divers leſſer Veins and Tubular Paſſages or Pipes in the Earth; where though the Stores of theſe Vapors or Mineral Spirits are leſſer; yet if it be in many of them together, the Conteſt may be very great, and the Fury very diſcompoſing to the Earth.

Thus there are within the Earth thoſe Bombs and Mortars, thoſe Cannon and Ordnance, thoſe Battering Rams and Engines, thoſe Mines oft ſprung, and natural Gun-powder and fiery Bullets, thoſe leſſer Screwed Guns: all which are the Ammunition of Nature, or rather of the God of Nature: Thus when they are diſcharg'd, and let off, it is with great Noiſe, Dread, and Aſtoniſhment,

ment, and oftentimes Deſtruction to the Inhabitants of the Earth. Who almoſt hath not heard of *Ætna* and *Veſuvius*, and other the Mountains ſpouting Fire in ſeveral Parts of the World? And as there are ſuch conſtant, known, and open Eruptions in Nature, ſo are there ſecret, ſudden, and extemporary ones.

And thus in the Heavens over us there are like Conteſts and Colliſions, falling, and clapping of Clouds, Thunders, Lightnings, fiery Meteors, and flaming Balls, and theſe often correſponding, and as it were holding Intelligence, with the ſame in Earth. And theſe are certainly often Cauſes one of another by the Tone or Link of Air being broken, and the *Elaſtic* Force or Spring of it flying this way and that way; as lately in *Jamaica* according to the moſt prudent Accounts from thence: Every thing then muſt needs be torn and havock'd, as thoſe Motions hurry this way or that way, Perſons, Animal Creatures, and Things, at ſuch times.

And as theſe are in the World of Nature; ſo are they in the *Political* World; when Nations or People are too full for their Place, and tranſplant themſelves by forcing into other Nations; when Wars, thoſe great Diſputes of Nations ariſe; when People or Armies fall into Mutiny; theſe are Political Earthquakes; and when Men are oppreſſed in Religion by domineering Superſtition, and Laws of *Uniformity*, and impoſing on the Conſciences and Faith of Men; There are Religious *Earthquakes*: The Pſalmiſt puts them altogether, Pſal. 65. 7, 8. *Which ſetteth faſt the Mountains being girded with Power; which ſtilleſt the noiſe*

of the Seas, the noiſe of their Waves, and the *multitude of the People*. This God does in Mercy, when he keeps all quiet; but there are Times when all theſe being in Hubbub and Mutiny, *the Mountains ſhake* and *roar* together with the *Seas* and *Waves*; and the *Multitude* of People in their *Strivings*; who are therein emphatically called *the Mobile*; that *They that dwell in the uttermoſt Parts are afraid of theſe Tokens*; thus from one end of Nations, or even of the World, to another, there ariſe dreadful Fears at the *Tokens of God*, unhinging the World; called therefore *Prodigies* and *Portents*: For what Intereſt God hath in theſe, ſhall be ſpoken in the next Particular.

I only obſerve further, There are in the Little World by the wreſtling of contrary Humours in the Bodies of Men, ſuch Spoutings of Fire, as in Fevers; ſuch Deluges of Water, as in Dropſies; ſuch Earthquakes in violent Diſeaſes; ſuch ſulphureous Vapors in horrid Melancholies or Fits; or in the Arteries and Sinews, as in Gouts and Rheumatiſms; in thoſe Arthritical Pains in the ſtrait and cloſe Tubes of the Body; ſuch Swimmings of the Head, as reſemble what hath been ſpoken of in the outer World; but above all in Conſciences.

4. Let all theſe things be trac'd, as much as they can to their natural Cauſes; yet Scripture aſcribes all to God, *Pſal.* 148. 8. *Fire, Hail, Snow, Vapor, all fulfil his Word: He worketh his Signs and Wonders among the Armies of Heaven and the Inhabitants of the Earth*, and *none can ſtay his hand*; (for all the *Inhabitants of the Earth are reputed as nothing* in ſuch a Caſe, *Dan.* 4. 35.) except

except he pleaſes to ſtay it himſelf; or *can ſay to him, What doſt thou?* As if they ſhould ſay What doſt thou mean, who haſt *made Heaven and Earth*, and preſerveſt it, to put it into theſe Diſorders? But he gives *no Account of his matters* in theſe Things. And ſeeing he holds all natural Cauſes in his hand, and ballances them every moment; what is it to ſay, All theſe Things have their proper Cauſes; but to ſay in true ſenſe, that God does all Theſe; for all Nature is indeed Miracle, conſtant, and as we ſay *in ordinary*.

But God indeed does in more lofty Style, and Elegancies, and Eloquences of Language, aſſume to himſelf the Government of theſe affrightful Motions in Heaven, or Earth; *Thunders, Lightnings, Earthquakes* throughout Scripture; as if they were immediately done by his own hand, as if he took this Globe of Earth and Sea, which he hath *Hung upon nothing*, and *ſhook it out of its place*; or as if he immediately ſhot off his great Pieces either in the Bowels of the Earth, or in the Skies, or ſprung a Mine in the Earth: And it muſt needs be ſo; if all natural, voluntary and fortuitous (as we Poreblind think them) Cauſes work in and out of his hand. For if in the Killing *King Ahab a man drew a Bow at a venture*; or as in the Margin out of the *Hebrew*; *In his Simplicity*, without Deſign, without Aim, and yet it was directed to *Ahab*, as by God's immediate Hand to fulfil his Word upon him, How much more are all natural Cauſes directed by him! 1 *Kings* 22. 34. And thoſe Things which he knows will with ſuch extraordinary Amazes change the World; he aſcribes them

more emphatically to Himself; *His Thunder, his Lightnings; I shake Heaven and Earth.*

Let us then consider, Why God does thus disorder Nature; And I shall instance in these following Reasons.

1. That when we see these Contests, and Jars in Nature, we may adore and praise the infinite Wisdom, Power, and Goodness of God, who keeps All so much in Peace and Quiet: For as great Engines or Machines, that have various and cross Wheels and curious Works in them; it requires as great Art, to harmonize them at first, so great care to keep them in order; and as vast Armies call for the highest Spirit, Wisdom, and Conduct of the *Generalissimo*, as Men speak, to inspire them with Order, Peace, Regular Action, in their several Stations; so it is said of God, *Job* 25. 2. *Dominion and Fear are with him. He maketh Peace in his high*, (and in his *Deep*) *Places also. Is there any number of his Armies?* All which he yet keeps in Peace, as he pleases. Oh therefore that (as in that *Song of Praise*, Psal. 107.) Men considering All these Things ‖ *Glory to God.* well, would make it ‖ the Foot of every Thing! *Oh that Men would praise the Lord for his wonderful Works to the Children of Men!* For we see by a little what great Things he can do. *Whoso therefore is wise*, and will observe *these Things, even he shall understand the loving kindness of the Lord.* For indeed, That on which the Pride, and Prophaneness, and Insolency of Men is grounded, is, That God will still from Time to Time keep Things in the Quiet and Peace he generally does:

And

And if he does not, they fall down into Death and Ruine immediately in his doing otherwiſe: He therefore ſhews ſometimes by ſuch Diſorders, what he always does, how he exerciſes *Long-ſuffering*, *Loving kindneſs in the Earth*; for if he did otherwiſe, Nature would be always cracking in pieces; and if it were ſo, What could the greateſt *Monarchs* ſay to it? Would *they ſtay his hand*, or would *they render him a Recompence* for not doing as they think he ſhould and ought to do? *Their Recompence he would ſpeedily return upon their own heads.* God therefore ſhews, How all the *World* is bound and beholden to him by ſhewing at ſuch Times, what he can do without any Controul, and yet does not; and what he does in maintaining Order and Peace when none can compell him to it, if, He did not pleaſe to do ſo.

2. That he may give Witneſſes and Demonſtrations of his Wrath, Juſtice, and Power to; either, as he pleaſes; puniſh, and execute Judgment from Heaven; or move to Repentance: For as he gives *Fruitful Times* and *Seaſons* that he might not *leave himſelf without witneſs of his Goodneſs leading to Repentance*; ſo of his Wrath and Juſtice to neceſſitate Men that way; *Men loath what they have conſtantly, as if it were no Argument for fear of God; as if God were tied to do ſo; but think at leaſt, ſuch Wonders of extraordinary Power, which they do not ſee every day, would,* like one from the Dead, *move to Repentance: But even this depends on Grace.*

For all theſe Things Preach Repentance, and Re-

formation aloud; and for that End I have thus ſuperadded to the Diſcourſe of Repentance.

3. That God may give notice of any great Changes he will make in the World, that are near at hand, and which within any little Time he will make in it, he gives Warning by *Earthquakes* and other unuſual Things: For ſo in ſpight of all that can be ſaid to the contrary, God hath generally uſher'd in any great Changes, he hath made in the World, by ſuch *Signs* and *Wonders* in *Heaven*, and *Shakings of the Earth* beneath: and therefore with great Right he cloaths his Denunciations and Threats of ſuch great Judgments in ſuch Language of *Thunder* and *Lightnings*, and *Earthquakes*. A very remarkable Inſtance we have of this in the *Prophet Amos*. When God was about, as it were to Ride a Circuit in Judgment upon the Nations for *Three Tranſgreſſions*, and for *Four* even upon each ſingle Nation or People, *Amos* dates his *Prophecy two Years before the Earthquake in the Days of* Uzziah. How general that was, is not known to us. But there is plain importance, God firſt began to give notice of his Judgments by *Amos* his *Prophecy* in his two firſt Chapters. That not prevailing to Repentance, he gave a loud Alarm by the *Earthquake*, which it is moſt probable, was as general as thoſe Nations threatned by *Amos*. Then follows the Judgment it ſelf on the ſeveral People nam'd and executed by the *Aſſyrian* and *Babylonian* Conqueſts. And why was there a mention of the *Earthquake two Years* after; if God had not pleaſed to give that Intimation, that an *Earthquake*

Amos 1. 1.

quake was a fit Forerunner of that Judiciary Progreſs, that follows in thoſe two Chapters of *Amos*; ſo our Lord *Matt.* 24. makes *Earthquakes in Divers Places*, the certain Forerunners of the Deſolations of *Jeruſalem*.

4. The *Lord Jehovah* is pleaſed to ſuffer *Earthquakes*, becauſe he hath determined upon this one *Earthquake*, wherein he will *ſhake* not *only the Earth*, but the *Heaven alſo*; a *great Earthquake*, *ſuch as hath not been ſince men were upon earth*; *ſo mighty an Earthquake, and ſo great*; *wherein every Iſland ſhall flee away, and the Mountains ſhall not be found*, Revel. 16. 18. 20. And of this God foretold *Hagg.* 2. 6. *Yet once I will ſhake Heaven and Earth*, &c. And in this Text, *Yet once more I ſhake not only the Earth, but the Heaven alſo*. Where though the Apoſtle oppoſes the *once more* to the *ſhaking of the Earth* at Mount *Sinai*, becauſe that was to his preſent purpoſe; yet it leaves room for that moſt ſagacious Interpretation of Dr. *Burnet*, in the forenamed Diſcourſes, That it is oppos'd to the *ſhaking* not only the *Earth*, but the *Heaven* alſo, in and by the *Flood*; for in that he ſays *once more*, it ſuppoſes, that not only the *Earth*, but the *Heaven*, had been *ſhaken* before: And when could that be, but in *the Flood* the on purpoſe Type of this, as appears by what that excellent Perſon hath ſaid on 2 *Pet.* 3. Although This ſhall be greater, and to far greater purpoſe in *the new Heaven*, and the *new Earth* to perfection: Whereas That *Flood* brought forth a *Heaven and Earth* for the worſe; and Men grew as, and more wicked; but here *Righteouſneſs ſhall dwell*, and

This

This ſhall be the greateſt ſince *Man was on Earth.* This is the *Time of Trouble*, of deep *Tribulation* and *Temptation*, ſuch as none *ever was before*, to All, but the Servants of God and Chriſt, *Dan.* 12. 1. *Mat.* 24. 21. *Rev.* 3. 10. 6. 7. 14.

Now therefore, It *becomes him, by whom are All Things*, and *for whom are All Things*; ſeeing he hath determined ſo great an *Earthquake* at laſt, to give ſuch *Terellaes* of it; ſuch little Parts, Pieces, and Models of it, that might Inlighten, Awaken, and Aſſure the World concerning it; and to have ſet up ſuch a Pyramid of it by the *Flood*, in general to all the World; and to *Sodom*, and the Cities about it in more particular, in the Beginning of the World; and to ſpeak in the Eloquence of what he will do, on every occaſion of a greater Judgment on any Nation or People; and to joyn with it the *Thunder* and *Lightnings* of his *Power* and *Voice*, that are as the *Shakings of Heaven*; and generally fall in with the *Shaking of the Earth.* And thus we find all along the Scripture, and with great Relation to this very *Earthquake* uſhering in the *Kingdom of Chriſt*, and the *Deſtruction of Babylon*, the great Symbol of his Enemies; ſo *Pſal.* 18. 7. *Eſay* 13. 13. with very many Pieces more. And this is to make the Thoughts of it familiar to Men, and to acquaint them throughly with God's great purpoſe herein; for hereby a *ſhort Work will God make on Earth*; yet every Man, Woman, and Child, ſhall be rais'd on purpoſe to ſee this great Sight, and to feel it; The *Earth ſhall caſt out her dead for it*, and no more cover them. This is that *Earthquake* in which God ariſes to *ſhake terribly the*

the Earth, Eſay 2. wherein it ſhall be indeed as a *chaſed Roe*, and as *a Sheep no man cares to take up*, tho now they are ſo greedy of it. Then the Lord will make *it empty* and under the great Deſolation overthrowing, and *turning upſide down* Perſons and Things, and all diſtinction of *Servants*, *Maſters*, and *Miſtreſſes*, *Purchaſers*, *Sellers*, *Lenders*, *Borrowers*, as is deſcrib'd *Eſay* 24. which ſhall end in the *Sun's being confounded*, the *Moon aſham'd*, when *God comes to Reign before his Ancients in Glory*.

And in the *New Teſtament*; we find at the Death of our Lord Jeſus Chriſt, *Mat.* 27. 50. when he gave up that mighty Breath, and with that loud Voice commended that immortally bleſſed Spirit into the Hand of God; There was a *Great Earthquake*, and the *Rocks rent*, and the *Graves opened*; and after his Reſurrection, *many Bodies of Saints came forth, and appeared to many in the Holy City*; a moſt admirable Type of the Laſt *Great Earthquake*. At the *Reſurrection* of Chriſt there was again an *Earthquake*. Matth. 28. 2. At the *Pouring out of the Spirit*, Acts 2. 1. There was from Heaven a *mighty ruſhing Wind*, that *fill'd the Houſe*, and ſo muſt needs *ſhake* it, and as the *Appearance of Fiery Tongues*: when the Apoſtles Pray'd after that ſolemn *Conference* with the *Elders of the Jews*, the *Houſe ſhook*. c. 4. When *Paul* and *Silas* had praiſed God in Priſon, there was an *Earthquake*, and the *Foundations* of the *Priſon* were *ſhaken*, the *Doors opened*, and the *Chains* of *every* one were *looſed*, Acts 16. 25. All theſe were real *Hiſtorical Earthquakes*, or Matters of Fact; and they

are

are also great Types, and Emblems with Relation to what shall be at the *Kingdom of Christ*, and even Predictions and lively Assurances thereof.

In the *Revelation*, that most *August Prophecy* of the *Kingdom of Christ*, we read of Four great *Earthquakes*, that were so many Advances of the *Kingdom of Christ*.

1. That grand Deturbation of, or dismounting *Paganism*, or the casting down the *Dragon* or *Devil* inhabiting it from Heaven, who was worshipped in *Paganism* as a God; and all his *Host* in the *Fourth* or *Roman Empire*, were cast down with him, when that *Empire* in *Constantine* became Christian. And this was celebrated by those lofty Expressions concerning it, as a great *Shaking even of Heaven and Earth*, Rev. 6. 12. c. 12. 5. as shall be at the *Kingdom of Christ*.

2. The final Extirpation of Paganism, or Rooting it out; though with that unhappy Revolution of *Antichristianism*, ready to come in with the *Barbarous Nations* into that *Empire*, and so undermining the *Kingdom of Christ*. This was at the famous Victory of *Theodosius*; And this was as Church Historians tell us, with a very great *Tempest* of *Thundring* and *Lightning* and *motion of the Earth* in the Letter, as well as the *Prophetic* Representation of the *Thunder*, *Lightnings*, *Voices* and *Earthquake*, the great *Emblems* of the *Kingdom of Christ*.

3. The *Earthquake* that shall be at the *Rising of the Witnesses*, when that Great City, whose *Emblem* is *Ten*, or *Tenth*; in regard of the *Ten Kings*, who give their *Kingdom to the Beast*, that

carries

carries it, ſhall fall. *Rev.* 11. cap. 17.

4. The whole Time of the *Seventh Trumpet*, ſhall in regard of the mighty Effects, and Events be a continual *Earthquake*; even till the great and real *Shake* of *Heaven* and *Earth*, the *once more* in the Text; that *what cannot be ſhaken may remain*, as hath been explained. *Rev.* 16. 18. 20. compared with c. 11.

Now that *Earthquake* nam'd laſt, but this laſt, *viz.* the Fall of the great *Antichriſtian* State, I affirm to be ſo near as 1697. approaching; wherein the Kingdom of Chriſt ſhall be in its Succeſſion.

Now what ariſes from all this, *Inference:* but that it may both urge the Neceſſity, and give all Invitations and Incitements to Repentance; which cannot be higher expreſs'd than in the Apoſtle's own Words, as 'tis us'd in this Context. Let us *have Grace*, or rather Take Hold, lay earneſt Hold of Divine *Grace*, and Power in Chriſt; that we may *ſerve him with Reverence*, or all Holy Awes of Modeſty and Shamefacedneſs, as the *Angels* that *cover Faces* and *Feet*, leſt we give diſtaſte; and with good *Heed-taking*, as the *Iſraelites* that kept within bounds, leſt God ſhould have broken out; And this Service of God with holy *Awe* & *Modeſty* and ſhame of our own Unworthineſs and horrid Nakedneſs; This Good *Heed-taking* not to run into God as a *Conſuming Fire*, is moſt ſhewn, exercis'd and practis'd in timely Repentance. For all at that Day of *Earthquake*, *Thunders* and *Lightnings*, *once for All*, All muſt be near; for God will *come near to them*, as a *ſwift Witneſs*; and to

All

All not Repenting and Reconcil'd in Chriſt, he will be a *Conſuming Fire*, Mal. 3. 5. With this Heb. 12.

And to this purpoſe, Let theſe very late *Motions of the Earth* be conſider'd in all the foregoing Diſcourſe; for I cannot but be perſwaded, they are Pledges of that great Change, that ſhall ſuddenly be in the World in the Fall of the whole *Papal* and *Antichriſtian State*; beſides their general ſtrong Motive to *Repentance*, as they ſpeak God, both in his Divine Power, and Ability to execute Wrath; as alſo in his *Goodneſs*, *Long-ſuffering*, and *Patience*, *leading to Repentance*; and how much more, if the Approach of his Kingdom it ſelf, the greateſt *Motive to Repentance* be by it declar'd ſo near.

That I may therefore improve ſo remarkable a Providence upon the *Engliſh Plantation* in *Jamaica*, (which is therefore to be reputed a part of *England* it ſelf) and the ſo gentle and tender Admonition of that Motion of the Earth among our Selves (as alſo on other Parts) I would diſcourſe them firſt, as an Argument to Repentance, and then, that they are a Prediction of a great Change on the World.

1. I firſt conſider that of *Jamaica*, which, we muſt needs acknowledge a part of our Selves; and therefore it is to be looked upon as *England*, though beyond the Sea; and ſo we are all equally therein concerned, particularly that many of us had Intereſts, and Relations that ſuffered in it; we are therefore nearly concern'd; and ſo are ſtrongly called upon to Repentance by it; and the more, that it fell ſo particularly upon that Town or Port, that bore the Enſigns of Sovereignty

vereignty and Government, called *Port Royal*; that was the *Key of the Iſland* and Plantation, the Port and Harbor, the Seat of the *Kings* Houſe, and of the Houſes of the moſt conſiderable *Merchants* and Traders; and of the Defence and Strength of the Place, by its *Baſtions* and Fortifications.

2. I conſider, that the Judgment bears a very great Reſemblance to the Judgment on *Sodom* and *Gomorrah*; For the Thunder, and Lightning, and Balls of Fire that came down from Heaven; according to the moſt credible Accounts of Eye-witneſſes; though the Town was not, that I have heard, touched by the Fire, carry the Signatures of *Sodom's* Judgment after a ſerene *Riſing* of the *Sun*, which muſt be by an *Earthquake* and *Inundation*; for the *Earthquake* and *Inundation* was in the Suddenneſs, and dreadful Deſolation, and Deſtruction that it made, How like to that which turn'd *Sodom* into a *Lake* or *Dead Sea* to this day! And herein what was ſhort of *Sodom's* Judgment in the Fire, was made up in the Dread of the *Earthquake*: and ſo many, about 2000 Perſons periſhed, as by that newly ſober publiſhed Account before nam'd appears; *A Shade of the Place, and of the Parts on which the Earthquake had greateſt Power is given in it.*

From hence then I argue;

1. That it is not to be aſcrib'd to natural Cauſes any other way, than as the ſupreme Counſel and Being hath all Cauſes in his Hand, and at his Diſpoſe. If it had been only an *Earthquake* and *Inundation*, there had appeared leſs of God, and of his Supream Dominion; But when there was a Con-

a Correſpondence, and as it were Intelligence between Heaven, and Earth, and Sea, above and below; It leads us to conſider Him, *Who does whatever he pleaſes in Heaven and in Earth, and in all Deep Places.* He cauſeth the Vapors to aſcend from the Earth, He maketh Lightnings for the Rain, He bringeth the Wind out of his Treaſures, *Pſal.* 135. 6, 7. Were not Men reſolved, as *Pharaoh*, to *ſtand* up like *Rock* againſt God they muſt needs acknowledge Him in this: The Works of God, his Judgment on *Sodom* of old, is an *Enſample* to all After-Ages; How much more This ſo upon our own Times, on whom the *Ends of the World are come*; though we had no ſhare in it, but it was upon another People; How much more when ſo upon our Selves, though in another Climate!

2. I conſider, as a further Argument to Repentance herein that great Scripture *Amos* 4. 6. That it comes upon this Nation in a Train, and Connexion of Judgments; all within leſs than half the *Age of a Man* at *Moſes's* Computation: The Peſtilence and Dreadful Plague in the Year 1665. The Fire on this City in 1666. The ſeveral Inteſtine Commotions, and Wars abroad: And now it is come to this Judgment, though but on ſome of us; yet it was but ſo upon *Iſrael*, v. 11. *I have overthrown ſome of you, as God overthrew Sodom and Gomorrah.* And this is the laſt, till God come to a Judgment ſo great, he would not name; *Therefore will I do This, or this, unto thee. Therefore prepare to meet thy God, Oh Iſrael,* in his ſevereſt Judgment;

Or 70 Years, Pſal. 90. 10.

if

if thou *return not*. And ſo according to the general courſe of the Word and Dealings of God, eſpecially with a People under ſuch a clearneſs of Divine Revelation as we are: It muſt needs be, whether Men will *Hear or Forbear*. It muſt end in utter Deſtruction, if upon this we do not *Return to God*, according (I ſay) to the General Rules, and Standards of his Word.

3. That great Admonition of our Saviour's is an utter Prohibition of our ſheltring our ſelves under ſuch an Imagination, that they were *greater Sinners* than we are; for he hath ſolemnly denounced, That whoever does not *Repent*, ſhall not only *Periſh*, but ſhall *Periſh* ὡσαύτως *in like manner* with thoſe, who have *Periſh'd* by extraordinary, and moſt eminent, and remarkable Judgments, *Luc.* 13. 3, 5. So that without *Repentance* we are always under the Impendency, the hanging over of ſo great Judgments upon us; as came indeed upon the *Jews* in the *Roman Deſolations* ſoon after; and muſt upon this Nation according to ordinary Rules, and Standards of the Word, and Providence of God, as I have ſaid: But if not; ſeeing that Word of Chriſt ſhall be true, that we ſhall *likewiſe periſh*, if we do *not Repent*; We muſt be raiſed to that Greateſt *Earthquake*, *Thunder*, and *Lightning*, and the Dreadful *Tempeſt*, the *Snares*, *Fire* and *Brimſtone* God will then Rain, and the *Horrible Tempeſt*, that ſhall be the Portion of every wicked and impenitent Perſon's *Cup*, Pſal. 11. 6. at that Time, that Day, that ſhall *burn as an Oven*, and *conſume the Wicked Root and Branch*; at that *Battel* of the *Great Day of God Almighty* in the *Valley*

Valley of Jehoſaphat and *Armageddon*, when he will *go through*, and *burn up all together*; What Cauſe have we therefore to *look diligently*, we may be *found of him in Peace* at that Day, and not in a *State of War*, of that *War*, that is a *War* in *Righteouſneſs* or a *War* of *Juſt* and *Righteous Judgment* in the *Day of Judgment*.

4. I obſerve from ſo many Perſons, taken away ſo ſuddenly in *Jamaica*; How great an Argument it makes againſt Truſt to a *Death-Bed-Repentance*, when the very Poſſibilities of a *Death-Bed* to *Repent* upon may be ſo ſnatch'd from us: and therefore with how great Force and Evidence, and with what a juſt Timouſneſs, the Obſervations on theſe Providences There, and Here, are to be adjuſted to theſe Diſcourſes on the general neceſſity of Repentance, and the great Hazard of committing our ſelves to the Adventure of a *Death Bea-Repentance*; when ſo ſuddenly Providence, that is as in a Courſe of *Earthquakes*, and hath given us ſuch Warnings, may take us *away living*, and, if we Repent not, *in his Wrath*.

5. As between thoſe two Diſpenſations of Providence; the Dreadful Earthquake in *Jamaica*, and that here; I conſider with what a Goodneſs, and yet with a Faithfulneſs to move to Repentance, God hath ſhewn us both the Tenderneſs and the Skill of his Hand in the Motion of the Earth we were ſenſible of. For as in the moſt admirable Knowledge of his Almighty Hand, he took up our Earth, and poiz'd it; and in the Doing of it, did as it were ſay, *How ſhall I give thee up*, London? *How ſhall I make thee as* Admah *and* Zeboim, *the Cities*

Cities the Lord overthrew, as Jamaica, or Port-Royal? *My Heart is turned within me, my Repentings are kindled together; I will not execute the fierceneſs of my Wrath; I am God, and not Man; I will not enter into this City*, Hoſea 11. 8, 9. as into *Jamaica*. Behold then on Them *Severity*, to Us *Goodneſs*, if we *Turn to him* in his Goodneſs, and ſo *abide* in it; or elſe according to ordinary Rules we muſt be cut off alſo.

And there is indeed moſt of the Power and Wiſdom of God in doing ſo much, and no more; For a rude and unskilful Hand can Throw Down, Spoil and Deſtroy; but only an Underſtanding and Almighty Hand could *weigh the Earth as in Scales*; and as in a *Ballance*, lift up and ſet down in the very ſame place and ſtate. And how much more of Love and Grace to melt and ſoften us! as if he had ſaid, Behold what I am able to do, to Ruin you in a moment! But I will only ſhew what I can Do, and I will *Do you no hurt*. Oh that this *Riches* of *Goodneſs*, *Long ſuffering* and *Patience*, might *lead us to Repentance!* who himſelf *ſtaid his own Hand*, and ſaid to Himſelf, *What am I doing?* (when none elſe could) and *He did it not*.

I come now to the Second Head I propos'd, for the Improvement of our Thoughts on theſe *Earthquakes* in general, but particularly of that but juſt, a *Motion* of the *Earth* in this City, and the Royal Camp, and other parts beyond the Sea; That it is predictive, and foretelling of a great Change in the World: And of this I give theſe following Arguments.

1. It is beyond all denial moſt evident, that Scripture makes uſe of *Earthquakes*, as the Conveyance of its Deſcription of the great Works and

Changes God will make for the *Kingdom of Chriſt*, till it appears: That courſe of Earthquakes Providence hath been in of late years, is ſurely a Declaration of thoſe great Changes he is about to make, firſt by the Succeſſion of that *Kingdom*, and then by its own Appearance: For if firſt Chriſt convey his *Kingdom* by *Earthquakes*, as *Types* and Pledges; it is but reaſonable to expect, when he alarms the World with *Earthquakes*, he has ſomething to do more than ordinary in the Advancement of it; elſe his ſo great uſe of them in his Word would be but as the *ſounding of the Mountains*, and *Amuſe* in vain. By the ſo often uſe of *Earthquakes* he teaches us to expect by them; Seeing as on one ſide he uſes *Earthquakes* in his Word to expreſs great Things for his *Kingdom* by; ſo on the other ſide he uſes *Earthquakes*, that are ſo in Fact to and in his *Providence*, to foretell ſome Changes for his *Kingdom* following them, according to his Word.

2. The Nations, and Places, where this Motion of the Earth came, are ſuch, as are cloſely concerned in the Change, that God is about to make; being either of the *Proteſtant* Profeſſion, or of the *Ten Kings*, that yet *give their Kingdom to the Beaſt*.

That God was pleas'd therefore to guide the Motion of unquiet Vapors over ſo many Countries and Cities, it was like the ſending the *Cup* and *Roll* in *Jeremy* to ſo many Nations, on whom he would execute his Diſpleaſure by *Nebuchadnezzar*, Jerem. c. 25. c. 27. ſo now he hath ſent by this *Earthquake*, as it were by a Meſſenger, to make known to the Nations his *Kingdom* ſo near. For ſo mild and gentle a Motion, that had nothing of Wrath, and execution of Vengeance

in

in its Commiſſion, ſeems entruſted only with ſo great a Notice. And I cannot but hope, and am even aſſured, That this City is to bear ſo happy a Part in the *Kingdom of Chriſt*, that it ſhall be *preſerved* for his *Servant* David's *ſake*, and that God in Chriſt is the *Holy one in the midſt of it*.

3. That which above all aſſures me ſo, is That *Sure Word of Prophecy*; that Time is ſo near for the Succeſſion of the *Kingdom of Chriſt*, (which is by *Prophecy* deſcrib'd by a great *Earthquake*) that I can underſtand nothing by this Move; but that Introducing, or Bringing it in with the *Call of the Witneſſes*, and the *Fall of the Tenth* of *the Great City*: For I cannot underſtand that there is Space or Room for any other Change but of That to the *Kingdom of Chriſt*, entring into its *Succeſſion*; wherein all ſhall have the Advantages of Repentance and Reformation by the *pouring out of the Spirit*, and the *Preaching of the everlaſting Goſpel*; even to all the World; and the Converts of that Time ſhall be, as the *Drops of Dew from the Womb of the Morning*: A Change of ſo great advantages to the World, that none have any reaſon to be offended, or to complain of the Tydings; except They, *who hate to be Reform'd*. I deſire no other *Beauty of Feet* or *Face* than to *bring* and *publiſh* it. It is all holy, pure, ſpiritual, benign, and beneficent, to thoſe who have but any Deſires after God Chriſt, and Goodneſs, both in inward and outward Bounties: There is greateſt reaſon it ſhould be *daily prayed for*, and *daily it is to be praiſed*; *Verily*, It may be ſaid, *Many Kings*, *Prophets*, and *Righteous Men have deſired to ſee the Things* that ſhall then be ſeen; and *have not ſeen them*; and to *hear the Things that ſhall then be heard*,

and have not *heard them.* Oh therefore, that this may be what this gracious Heave of the Earth does preſage; (as I have great Aſſurance it does,) That there is no more danger by it, than this, That we ſhould take notice; This Earth with great Sedateneſs gave a Motion with joy, as *John Baptiſt in the Womb.* to foretell; It is *with all its Kingdoms* ſoon to become *the Kingdom of the Lord* and of *his Chriſt*, wherein *Righteouſneſs ſhall dwell*: That ſoon after, upon a Purification from all Defilements the *Heavens* over it, and it ſelf, may become a *New Heaven* and a *New Earth*; and the *Will of God done* as in parallel, as in that *Heaven*, and upon *Earth.*

But though I have endeavoured to make good my way all along; yet I would in the Concluſion give a more ſolemn Anſwer to the chief Objections, I have taken notice of.

Object. 1. Some of the ſagacious Obſervers of Nature have ſo trac'd extraordinary Events to their Cauſes, that they have foretold particularly Earthquakes, by obſerving the Ripeneſs of natural Cauſes for them.

Anſw. 1. Whatever Obſervations the wiſeſt of Mankind have made, they are not able, ſo far to penetrate the Screws of Natural Cauſes, fitted to the neceſſitating one another to ſuch Effects; but that ſupernatural Agents may give a *Lift* to the *Wheels* of Second Cauſes, that uſually *move*, but *on Earth*, viz. in a natural way; to move much *above Earth*, that is, Supernaturally: and in the ſame manner to ſet Bars to, or hinder their Motions. *Ezek.* 1. 19. 20.

Now that there are ſuch Supernatural Agents; the very Evidences of rational, and even ſenſible Experiments compel the ſtouteſt Gainſayers to confeſs,

confeſs, but as they bid defiance to all Things for the ſake of their *Atheiſtic* Sentiments.

Anſw. 2. He that *Knows all his Works* from *the very Foundation of the World*, and foreſees All Cauſes and Effects, could with the ſame Eaſe ballance them for their juſt Time, both as to particular Perſons, and Nations with their Sins *filling up their meaſure*; and ſo that All ſhould roll down to their higheſt Effects at that time when he will *once more ſhake, not only Earth* but *Heaven alſo*; even at that *Time of Trouble*, and *Day of Battel and War*, as it is moſt *Prophetically* call'd *Job* 38. 22. 23. compar'd with *Dan.* 12. 1. *Mat.* 24. 21. and *Revel.* 16. 14. the ſame Spirit that dictated All, Fitting the very Words one to another in theſe Scriptures.

Object. 2. But ſtill, If this be allowed, that ſuch natural Cauſes and Effects are adjuſted for the Purpoſes of Divine Judgment, and even for that Diſſolution of this preſent Frame, Why at this Time?

Anſw. 1. Such a Time according to all Scripture and Reaſon muſt be at ſome Time; and why may it not be now ſo near?

Anſw. 2. The very Time ſince the *Coming of Chriſt* firſt *in the Fleſh* being almoſt 1700 Years ago, was call'd the *Fulneſs of Time*; what then can be after it, but the *Ends of the World*, the *Laſt Day*, the *Laſt Hour*, running apace to the *Fulneß of all Times*? Gal. 4. 4. and Epheſ. 1. 10.

Anſw. 3. Mens Heats in all the Buſineſs of this World, *Buying*, *Selling*, *Planting*, *Building*; the *Little Faith on Earth*, it is near; are no Arguments it is not near; for theſe are foretold to be even at the neareſt Approaches of *that Day*.

Anſw. 4. But in ſum; *The Sure Word of Prophecy*,

phecy, and *Line of Time* according to Scripture, in full Agreement with *Hiſtory*, as I have ſo often affirm'd, is my Grand Aſſurance.

Object. 3. But thoſe Words of our Lord's *Marc.* 13. 32. *Of that Day and Hour knoweth none*, &c. contradict any ſuch Calculation making known that Time.

Anſw. I affirm upon greateſt Evidences of Scripture Reaſon; The *Son having all Judgment committed to him*, and the *Spirit reſting upon him without meaſure*; did know of that *Day*, and of that *Hour*; but in that Parabolical Speech Chriſt acknowledges the Supreme Dominion of the Divine Being, which is ſo often ſaid to have the *Panto-Craturate*, the Almighty Ordination of that Day, and the ſo unfathomable ſtupendious Proceſs of it; As *the Revelation*, or *Bringing All Things to paſs* in order to it, is ſaid to be *given by God to Jeſus Chriſt to ſhew to his Servants*: and the Conduct of them, originally in God, is given to him; even ſo the Knowledge of the Time and the Adminiſtration of that Day.

Object. 5. But the contrary Prevalencies of that *French* Prince, the ſo great Enemy of the *Witneſſes*, who keeps them now from *Riſing*, ſhews, That Time is not ſo near.

Anſw. As God gives in all Ages ſuch Dominion and Greatneſs to ſome Princes, that no Confederacies can withſtand it; as to *Nebuchadnezzar*, *Alexander*, *Cæſar*, *Mahomet*; ſo hath he given much Greatneſs to that Monarch: but when ſuch Time of thoſe Princes came, and ſo of this Prince, that they muſt have End; At that very Time, as they, ſo he muſt end; and none ſhall help it; nor any precedent Greatneſs ſtay him up.

Anſw. 2. An Univerſal *Monarchy* is Embarraſſed

ſed to him; He ſhall never be more than one of the *Ten Kings*, till he, or his Succeſſors with the Reſt ſhall *hate the Whore*. As Prophecy, ſo Providence hath Embarraſſed him, as with a *Band of Iron*; and ſo far the *Confederacy*, or ſome other certain Interpoſal ſhall prevail, till then

Anſw. 3. We are not earneſt enough in Prayer, we curtail the Time of Humiliation, and ſeeking God; eſpecially, in that ſtrongeſt Argument of his *Kingdom*. Oh that this *Counſel* might be *acceptable to the King*, and to the *Counſels* of the Nation, and the Miniſtry of all Names! that we might by earneſteſt and loudeſt Prayers of a Winters *Humiliation*, and ſeeking him by Faſting and Supplication prepare for a Summers Action, and not grutch God the Time

Anſw. 4. He hath had the uſual Space allowed to ſuch notorious Enemies of the People of God; And give me leave to uſe it as an Emblem, tho not as a Forebode; As Divine Providence commanded ſo great a *Leviathan* or *Whale*; which he calls *King over the Children of Pride*; from *Playing* in the *Ocean*, where he had room enough in the purſuit of his Prey; to come, and ſtrand himſelf, and dye on the Shore of *Scotland*, the *Iwin Iſland* of our *Great Britain*; even ſo he will ſhortly work his *Signs* and *Wonders* in *Heaven* and *Earth*, that he may abaſe ſuch *Tyrannick Leviathans walking in Pride*.

For the Time is near, and All, however it ſeems otherwiſe, ſhall be ready. *A King ſhall Reign in Righteouſneſs*; and Perſons compar'd to the Baſeſt, Vileſt, ſhall no more be called *Moſt Chriſtian*, *moſt Serene*, *Magnificent*, *Beneficent*.

But there ſhall be a Breaking out of the Glory of the Goſpel, The Tongue of the *Stam-*

merers

merers ſhall *ſpeak plain*, *The Lame ſhall leap as an Hart.* The *Ears of the Deaf* ſhall *hear*; The Eſay. 29. c. 32 c. 35. *Eyes of the Blind ſhall ſee out of obſcurity*; The very *Ears of the Deaf ſhall hear the Words of that Book* of *Prophocy*, which the *Learned* will not now meddle with, becauſe, ſay they, It is Sealed; nor the *Unlearned*, becauſe they are not *Learned.* Abundance of Converts ſhall be brought in; *Fooliſh Virgins* ſhall be *made Wiſe*, and not Err in *the way* called *the way of Holineſs*; and no *ravenous Beaſt ſhall be there any more for ever.*

Let us then, to ſum up all, Seek him who *made the Seven Stars and Orion*, who makes the Day *dark* with *Night*, and yet *turns the ſhadow of Death into Morning*, who calls for the *Waters of the Sea*, commands them out, and *pours them on the face of the Earth*; who *rends the Rocks* with his *mighty Winds*, and *ſhakes the Earth out of its place*, and *Thunders down with his Fire upon the wicked*; and comes himſelf in the *Still Voice of his Kingdom.*

Amos 5. 8.

1 Sam. chap. 2.

1 Kings 19. 11.

And hereof he hath given notice, as he *ſaw good*, with dread of Wrath on *Jamaica*, as an Emblem of the *Day of Judgment* on the *World* of *Ungodly*; which, as it ſhould ſtir up the *Remnant* that are there *eſcaped*, even as our Selves, to deep Repentance; ſo it ſhould excite us to all Acts of Mercy to them, and Prayers for them.

To us he hath ſent, as it were the *Still Voice*, to let us know he is *coming* himſelf; to which the Earth mov'd it ſelf, in token of Obeiſance.

FINIS.

THE GENERAL
INEFFICACY
AND
INSINCERITY
Of a Late, Or
Death-Bed Repentance.

WITH

Earneſteſt Diſſuaſives from committing our Eternal Condition to that Unſpeakable Hazard.

AND

A full Reſolution of the Caſe, how far a *Death-Bed Repentance* is poſſible, to be Sincere and Effectual.

By T. Beverley.

ΣΗΜΕΡΟΝ, ἄχρις τοῦ, τὸ ΣΗΜΕΡΟΝ καλεῖται.

To Day, whilſt it is called, to Day; Leſt any one be hardned through the Deceitfulneſs of Sin, Heb. 3. 7, 13.

LONDON.

Printed by *R. Smith*, for *William Miller* at the *Gilded Acorn* in St. *Paul's* Church-yard, where Gentlemen and others may be furniſhed with Acts of Parliament, Speeches, and other ſorts of Diſcourſes, and State-Matters; as alſo Books of Divinity, Church-Government, Humanity, Sermons on moſt Occaſions, *&c.* M DC XC II.

THE GENERAL

INEFFICACY

AND

INSINCERITY

Of a Lay, Or

Death Bed Repentance.

WITH

Earnest Exhortatives from committing our Eternal Condition to that Unspeakable Hazard.

AND

A full Resolution of the Case [illegible] is possible, to be Sincere and Effectual.

By C. Smyth.

SHMEPON, [illegible] SHMEPON [illegible]

To Day, [illegible] be [illegible] Day of Sun Hebrew [illegible]

LONDON.

Printed by R. [illegible], for William [illegible] at the Golden Acorn in St. [illegible] Church-yard, where [illegible] and others may be [illegible] with [illegible] Speeches, and [illegible] Discourses [illegible] Matters [illegible] also [illegible] Chemistry, Sermons [illegible] Occasions [illegible] C. II.

THE PREFACE TO THE READER.

IT may ſeem unſeaſonable, and moroſe, to deny the value of any kind of Repentance, in ſuch an Age as this; wherein there is a Generation ariſen, Oh how lofty are their Eyes, and their Eye-lids lifted up with Scorn and Diſdain of all Religion! An Age ſo irreligious, that it ſeems neceſſary to gather up all the Fragments, tho but of a ſeeming Piety, and make the moſt of them, rather than to call things to ſo ſtrict a Ballance: A thinner, and more dilute Repentance, than would formerly have admitted a Man into a viſible Church, may at

ſuch a time as this, hope for Heaven.

To all this I muſt anſwer, First, *The Looſeneſs of an Age does not ſlacken or diſſolve Eternal Laws; Wiſdom abates nothing of its price, of that timely and early ſearch after it, whether Men think good to give it, or whether they will forbear. It hath no meaner Eſteem of it ſelf, becauſe Folly, that is, ſimple, and knoweth nothing, ſitteth upon the high places of the City, full of Noiſe and Clamor, and entices to its Entertainments the Multitude, and Grandeur of the World.*

All the Severities of Scripture, that make the way to Heaven narrow, and the Gate ſtrait, ſtand like a Rock, from Generation to Generation, alike in all times. Nothing that is prodigally looſed on Earth, in compliance with a licentious Age, will be therefore looſed in Heaven.

The goodly price of a Death-Bed Repentance, *at which God is priz'd by Men, even then, when Religion is at the loweſt, is rejected oft eſt with Indignation,*

tion, and the everlaſting State purchaſed by it, may be ſadly called an Aceldama, a Field of Blood.

If this Severity of Divine Truth offend any one, The Reſolution is that of our Saviour. † *Every Plant, whether Perſon or Thing, that our Heavenly Father hath not planted, ſhall be rooted up.*

† Mat. 15. 17.

2. *It is no improbable way of Conteſting againſt Atheiſm, and general Irreligion, by the ſtrict Doctrins of Chriſtianity, as well as by Arguments of Reaſon: Nay, Authoritative Applications of the Truth of God, often ſtrike the Conſcience within the Reaſon, ſooner and quicker than induſtrious Attempts upon the Reaſon: as Lightning melts the Steel, and neglects the Scabbard. Preſſings of Faith, Repentance, Holineſs, Eternal Judgment make Men (even Unbelievers) fall down upon their faces, when the Secrets of their Hearts are diſcovered, and confeſs God is there*

For the Soul of Man is more eaſily wrought upon by thoſe domeſtick Rebukes, God gives it by his Word, than by more ſolemn Treaties.

Eſpecially, corrupted Reaſon takes upon it ſelf to be a lawful Authority, when an honourable War is commenced againſt it by the better Reaſon on the other ſide; It contemns Laws of Diſcourſe, as precarious, and makes account, it gives Reaſon for Reaſon. But the Rod of God ſhaken over it makes it tremble, and confeſs it ſelf a Slave: Thus the Slaves in the Story were more eaſily reduced by the ſervile Chaſtiſements they were acquainted with, than by the force of Armies. Atheiſm grows the prouder generally for being reaſoned with: It does but diſſemble, while it pretends its diſeaſe to be in the Head, which it knows indeed to be in the ſenſual Heart. And therefore is pleaſed to be ſtruck in the Head; but cannot endure to be wounded in the Heart, which the Word of God eſpecially aims at.

Not,

Not, but that it is indeed a moſt generous and honourable Atchievement to ſhew Religion to be the higheſt Reaſon; and to detect thoſe pretending Sons of Reaſon, of the greateſt Irrationality. But it is ſtill to be acknowledged, the plain preaching of the Goſpel, which the Apoſtle calls the Fooliſhneſs and Weakneſs of God, is alone wiſer and ſtronger than Men: The Reaſon of that, couched under an Heavenly Authority of Truth, carries thoſe τὰ ὅπλα δυνατὰ, *thoſe mighty Weapons, whereby every high Imagination and Reaſoning is to be ſubdued, that lifts up it ſelf againſt God.*

Upon this occaſion, I cannot, but bewail thoſe unhappy Diviſions, that have ſeparated the Preachers of the Goſpel one from another, and thereby opened a Lane for that Black Troop to advance in, and made the Trumpet of the Goſpel to ſound ſo uncertainly, that it hath rather ſcattered Men, than prepared them to the Battel.

Our Saviour foreſeeing the Conſequences hereof, according to that great Maxim of his, ‖ Every Kingdom divided againſt it ſelf is brought to Deſolation, *did ſo earneſtly command Unity and Love of one another to his Diſciples in general, and more particularly to the Miniſters of his Word, as the moſt effectual Demonſtration;* † *He was ſent from God, and his Doctrin from Heaven.*

‖ Mat. 12.25.

† Joh. 17.21.

From whence it follows, where ever this Union is broken, Chriſtianity is liable to the Imputations of being a great Cheat and Fraud. Upon which advantage loathſome Irreligion enters, and ſpreads it ſelf in thoſe empty ſpaces, begotten by our Diſtances, and removes from one another: All diviſions in Chriſtianity are Scandals to it, and weaken it. This we ſee verified in our days; the differences in Religion, and the prophane ſcorn or ſtupid neglect of it, being alike viſible, and notorious throughout the Nation.

Yet

Yet upon juſt Accounts: the Irreligion conſequent upon Diviſions in Religion, turns to the advantage of Chriſtianity, that thus it muſt be, elſe how ſhould the Scriptures be fulfilled? But this abates nothing of the Sinfulneſs and Unhappineſs, or Neceſſity of Amendment.

To guide us then into that; It is very obſervable, the venom of this Diſtemper falls not ſo much upon the ſeveral Parties in Religion, as upon Religion it ſelf; while we wound *one another, Religion is the* Martyr, *lies a bleeding, and even dying. And while good Men lament it, the Enemies of it* make merry and ſend † gifts *one to another, in token of Triumph.*

† Rev. 11. 10.

The method of Cure therefore, is not, for every Party to weigh up it ſelf, and preſs down others, but to buoy up Religion it ſelf; and that is beſt done, by Preaching and living the very Thing, *without diſtinction of Names. If we did but yield it its own Integrity and Univerſal Goodneſs, it would ſoon riſe*

riſe into that Honour it hath loſt, by being captivated to Opinions.

For as our humane Nature would be much more beautiful and happy, if cemented by that Philanthropy, *or general love of Mankind, ſo indearingly charged upon us by our Saviour; who demonſtrated, that he embraced within his own Immenſity, the whole latitude of our Nature, without contracting it into the narrowneſs of a humane Perſon, by the great care he took; That this Nature ſhould not be diſhonoured, abuſed, and torn by it ſelf through that bitter Cenſoriouſneſs, Revenge, and Contempt, Men exerciſe upon one another, even there where Chriſt is profeſſed.*

So would our Chriſtianity, that is now evil ſpoken of, appear, as it is in it ſelf, Acceptable to God, and approved of Men, if we could unite in thoſe comprehenſive Intereſts of Righteouſneſs, Peace, Joy in the Holy-Ghoſt, that ſubſtantial Chriſtianity; Thoſe healing Wings of the Sun of Righteouſneſs,

teouſneſs, in the Rays of which our little differences about Meat and Drink would play up and down, as ſmalleſt Motes of Human Frailty, eaſily obtaining a mutual Pardon; and that black and moſt abhorred Vapor of Irreligion, be forced to diſlodge at ſo Illuſtrious a Preſence.

If there be any Intereſt to keep afoot theſe Diviſions, it is an Intereſt of Diſhonour, that dares not name it ſelf; it is not only, δυδεὶν ὑποθέσει; *but* τῇ κοιλίᾳ. *It is not barely to ſerve an Opinion, (much leſs the Lord Jeſus) but the Belly.*

3. *But to return from whence I have digreſſed, upon ſo great a Cauſe. Laſtly, we may find, in the very Notion of a* Death-Bed Repentance, *enough to defend the ſeaſonableneſs of this Diſcourſe, notwithſtanding ſpreading Irreligion. For it imports a deſign to Dye well: and we ſee very* Few, *and* thoſe Few *deprived of the common* Modeſty *and Sobriety of Mankind; and who thereupon become an horrid*

rid Story, but dye at leaſt in a fair and calm Temper towards Religion. Now if we join to this, that of many Millions for one, every one dies as he lives, not only as the Tree falls, ſo it lies; but as it hath inclined along its growth, ſo it falls. How great is the neceſſity then of living well, that we may dye well! For this Death-Bed Repentance, *that riſes and ſets at the ſame time, generally proves but a falling Star. That Repentance only wheels orderly into a higher Orb, that hath given proof; it was a true Light, by ſhining here for ſome conſiderable ſpace.*

A good Death receives Being from a holy Life, elſe there is not ſuch a thing in Nature, no not in Grace, except by Miracle of Grace.

Thus far I have made Apology for the Seaſonableneſs of this Diſcourſe. In the Diſcourſe it ſelf, I am not conſcious of having wandred from the Univerſal Doctrin of Divines in this Point; except it ſhould ſeem too high a ſtrain to place this Repentance,

(when

(when true) among Miracles. To juſtifie that, I have the warrant of Sacred Story, the Dying Convert, *which being the only Example of ſuch a one in Holy Writ, was in the days of the Meſſias,* that great Period of Miracles, *ſingled out upon that greateſt occaſion,* viz. *To diſplay the power of the dying Mediator, to forgive Sins, not only upon Earth, but in his loweſt Humiliation, his very deſcent into Hell; which argues it a very great Miracle.*

Yet I have not truſted the weight of the Diſcourſe to any thing that looks like a private Opinion; but to moſt avowed Principles, and have therefore reſerved my particular Senſe as the Concluſion of the whole.

I have only to add, there is a National late Repentance, as appears by the Unſuccesfulneſs of that unparallell'd † Reformation of Josiah; *ſincere indeed in him, and of full Effect: but not in the Body of the*

† 2 Kings 23. 26. and 24. 3, 4.

Jewiſh

Jewiſh Nation, as appeared by their Relapſes under the following Kings; and therefore, notwithſtanding that ſeeming Return, the Lord turned not from the Fierceneſs of his Wrath, wherewith his Anger was kindled againſt Judah, *for its guilt in the Sins of* Manaſſeh; *which the Lord would not Pardon, and therefore would not give a true Repentance of thoſe Evils, they had ſo long continued in, againſt all the early Admonitions of the Prophets:* This is the juſt Parallel of a Death-Bed Repentance.

The due Application of all theſe Conſiderations, to every one, into whoſe hands they may fall, is the earneſt and affectionate Prayer of,

T. B.

THE GENERAL INEFFICACY AND INSINCERITY OF A Death-bed Repentance, &c.

Luk. 23. 39, 40, 41, 42, 43. *And one of the Malefactors that were hanged with him, railed on him; saying, if thou be the Christ, save thy self and us. But the other answering, said, dost thou not fear God? Seeing that thou art in the same condemnation. And we indeed justly, for we receive the due reward of our deeds, but this Man hath done nothing amiss. And he said unto Jesus, Lord remember me, when thou comest into thy Kingdom. And Jesus said unto him; verily I say unto thee, this day shalt thou be with me in Paradise.*

THE generality of Men that have been at all acquainted with the name of Repentance, and understood in any Measure the importance and signification of the thing, acknowledge it beyond all dispute necessary: Yet they allow them-

themſelves a leiſure for the Performance of it, and ſuch a leiſure as ſwallows the whole time of Life, and leaves only the laſt and loweſt part of it, for the diſcharge of ſo great a Buſineſs; ſo that their Repentance, if any at all, falls out to be a *Death-bed Repentance.*

The inconveniencies of which are unexpreſſibly great, becauſe the lives of Men are left naked of that Holineſs and Purity, that ſhould adorn them, and all over blotted with Sin and Vanity. Their Converſation wants *that light of good Works, that ſhould ſhine before Men, and glorifie God in Heaven. Their Life is without form, and void, and darkneſs is upon the face of it.* And in the end they are caſt upon the great Sea of Eternity, as in a Veſſel of Paper, a thin and ſuperficial Repentance.

It is therefore moſt neceſſary to uſe all means, to ſhew the Inſufficiency of this Refuge, which moſt of thoſe, that live in common under the Profeſſion of Chriſtianity, deſign while they live to fly to when betimes they dye. To demoliſh *this Houſe upon the Sand*; that Men may not by hopes of ſhelter at it, conceived long before hand, be kept off from laying *their Foundation upon a Rock*; which poſſibly they would do, if theſe hopes were cut off.

And becauſe this piece of Sacred Story hath been generally taken, as an Inſtance of great Favour to a late Converſion, not that it is indeed ſo, but that it ſeems to be ſo, let it be the Ground of the preſent Diſcourſe.

For I obſerve Divines, in their Doctrin concerning the danger of a Dying Repentance, are careful to wreſt out of the hand of preſuming Imagination.

rion, this Example, and to allay the vain Confidence built upon it.

Indeed the Miſtake of it is very fatal, ſeeing if it be duly conſidered, there is nothing more forcible againſt what it is pretended for, than it. It is true, it is a Relation of a dying Man returning from great Sins to God; but ſo circumſtantiated, ſo defended on all hands againſt Boldneſs upon it, that there might have been more reaſon to hope well of Laſt-Breath-Penitencies, if there had not been a Pattern of ſuch a one in all Points, as much above the imitiation of thoſe of our days, as the Heaven is above the Earth. It is ſuch a one, as if God had ſaid of it, if I accept a Dying Repentance; behold this, conſider it every way, and take notice by it, what a one I will have it. God putting the Caſe, and reſolving it thus, hath given a much more poſitive Determination concerning it, than if the Caſe had never been put.

Ante mihi fidem latronis oſtende, & tunc tibi latronis beatitudinem policere. Auguſt.

The End therefore I aim at, is to make it evident upon general Reaſons, and particularly from this Inſtance.

That a *Death-bed Repentance* is a hazard ſo unſpeakably great, that no Man can without Folly extreamly prodigious commit to ſo much adventure an affair of ſo great importance to an eternal condition.

Hereunto I will raiſe this Treaty by theſe degrees.

1. By obſerving the Judgment of Divines concerning this Caſe, and ballancing the moſt favourable with the more ſevere.

2. By detecting the Follies that have given a Reputation to a *Death-Bed Repentance*.

3. By examining the moſt hopeful Appearances of this kind of Repentance, and ſhewing there are plain Cauſes of them very much below the Nature of true Repentance, wherewith I will compare them.

4. By obſerving the Extraordinaries, of which the Repentance of this Dying Malefactor was compoſed, becauſe of which it can hardly be drawn into a Precedent.

To all theſe I will ſubjoin preſſing Conſiderations on every ſide; that Men ſhould not delay their return to God, to the latter Times of Life.

For the Firſt, the Judgment of Divines in the Point, I begin with that ſeverer one; yet built upon great Piety and Reaſon, that aſſerts it a plainly impoſſible thing, a Man on his Death-Bed ſhould Repent with that Repentance, the Scripture ſo oft Diſcourſes of, and promiſes Pardon to, and threatens the neglect of, with Periſhing; and therefore concludes, a Dying Man that hath not already repented, muſt needs fall, not into the Sin of Deſpair: For who is bound to hope, that hath not the reaſons of his hope given him by God? but into the Miſery of Deſpair: For how miſerable is he whom God hath left to the boiling Sea of his own Horrors, and thrown him out no Anchor of Hope?

Dr. Taylor's Invalidity of a late Repentance.

However this Sentence ſeem rigorous, yet when we conſider the ponderous Arguments it uſes, it may rather amaze us, than provoke our Cenſure: For Firſt, it is very irreconcileable with the Glory of God, that Men who have had the knowledge of God, and been called upon all their Lives to give up

up themſelves to him, ſhould be accepted, when they pour out to him the Lees and Dregs of Life, inſtead of the generous Spirits of it. That he that hath had in his Flock a Male, ſhould vow, and Sacrifice to the Lord a corrupt Thing, and yet eſcape the Curſe of the Deceiver. The Expreſſions of Scripture are innumerable in which God Diſavows ſuch Proſtitutions of his Grace, (as is hereafter to be urged) but ſeals ſuch, e're they are aware, under Hardneſs of Heart, and a Reprobate Senſe, to Deſtruction.

2. It appears impoſſible, there ſhould be a diſcharge of the Duties of Repentance, when Men are a Dying; that they ſhould draw within the hollow of that little Span, that is alſo otherwiſe incumbred, the vaſtneſs of that Action, that is neceſſary to take off the Brawn of a long Impenitency.

That a Man ſhould live the life of Holineſs that is juſt a Dying; that the Tree that hath been always barren, ſhould bring forth good Fruit, now it is a hewing down: Theſe things are very contradictious; how can Repentance plant it ſelf in the Soul, and ſettle gracious habits there in ſo ſhort a ſpace? Or in an inſtant by Mortification root out thoſe Luſts, and ſinful Affections, that have been many years eating into the Heart? Repentance muſt have a time for Fruits, and thoſe Fruits for Ripening and Concoction, which a Death-Bed will not afford: So that it cannot be *that Repentance of the Goſpel*, but at the beſt, only ſome firſt ſtrokes of it.

3. There muſt be a living to God before a Man dyes to God. It is the Supream Law, every one muſt *glorifie him here on Earth, and finiſh the work he hath given them to do in the World.* They muſt

work the works of him that ſent them while it is day, before the night cometh, in which no Man can work. After this Men are received into the glory of God.

4. In Repentance, we muſt be in the ſame Circumſtances of Temptation we were in, in the time of Sinning. But it will be hard to find in what the ſtate of a Dying Man differs from that of him, that is already dead, as to this buſineſs of Repentance; but that he may as well be allowed to Repent, that is entred into Eternity, as he that ſtands on the very brink of it.

This Cenſure cannot be injurious to Men living, and in their full Opportunity; ſuppoſe in Speculation, it ſtretches Principles of great weight and truth too far, yet it recompenſes for it ſelf by the wholeſomneſs of it to practice; for who can ſuffer by being neceſſitated to an early Repentance, ſo much his Duty, ſo much his Safety?

Further it is moſt Prophetick, moſt undoubtedly true of moſt Mens late Repentance; That it is too ſudden, too Muſhrom a Birth to have any worthineſs in it. This Repentance almoſt univerſally withers afore it grows up, and proves an Abortion; whether it comes to the tryal of a longer Life, wherein it vaniſhes as a Cloud, and former Impiety returns; or whether it paſs immediately into Eternity, where it ſinks down into Miſery; for attempting the Regions of Life, and wanting the Purity that riſes thither, it is beaten back with all its Pretenſions, as a Foggy Exhalation, that would climb to Heaven, but is forced down, and made to reſt below; ſo that for the Univerſality of *Death-Bed Repentances* this Judgment is truly calculated.

If

If it ſhould ſeem too Cruel to the dying Condition, to ſmother Men alive with the ſecond Death, (as *Hazael* ſpread upon the dying King a thick Cloath dipped in Water) to ſtifle and benum at once all motions towards God, let us conſider what advice it offers againſt the Stupidities of Deſpair.

When we are fallen into ſo unhappy a Condition, that the whole weight of Eternity depends upon a very little Moment; it perſwades Men would do all they can in return to God, though that all muſt be truſted with the Prerogative of Mercy; for that Mercy which is ſtated in the Promiſes of the Goſpel, and is in ordinary, cannot help them in the great point of Salvation, however it may alleviate their Condemnation, and leſſen their Torment.

I mad add, if that which appears a Meſſenger of Death ſhould have ſecret reprieve in its Inſtructions, and what ſeems a Death-bed, prove only a Diſcipline: It may be a happy beginning of a true Repentance to him, who lives, after his being near the Grave, to perfect it, according to that of *Job*, 33. *ver.* 22, 23.

Thus this Opinion doth not cut off the Action of its deſperate Perſon; and if by that Action, he paſs *the needles Eye*, and get through the *ſtrait Gate* of Repentance and Regeneration, it will be able to give him no Reſiſtance: For thoſe to whom the *two-leav'd Gates* of Faith and Repentance open, this Air of Diſcourſe cannot bar, that they ſhould not enter into life.

But on the other ſide, they that are confident, and make themſelves ſure of Repentance and Mercy; cannot when they meet the ſolid Obſtacles of things, force their way by the Breath of their Mouth;

but they and their intended Repentance are together locked up in the cloſeneſs and compactedneſs of thoſe Decrees; Firſt; They cannot Repent, Then they cannot be Saved.

To conclude; let ſuch a Deciſion of this Caſe be never ſo auſtere, it is a thouſand times more Juſt than the delay of our return to God in the Contemplation of doing it at the laſt can be; and the Reaſons upon which it is planted, are ſuch, that though they may not reach the height deſigned, yet do they exclude thouſands from Eternal Happineſs; and although they may not make good the Complement of the Cenſure, yet are they of ſo awful a regard, and ſo worthy of all Obſervation, that they are moſt vehemently to be preſſed to the main ſcope; that Men would by no means truſt to this Extreme Repentance, to which purpoſe I ſhall hereafter take further advantage of them.

But let us come to that tenderer apprehenſion of the generality of Divines, with which I will concur, that all things of Opinion and Diſpute may be taken away in ſo great a Point. Let it then be allowed, that a *Death-Bed Repentance* is no impoſſibility.

Firſt, in regard of infinite Mercy, that cannot be limited, but by it ſelf: Now long Impenitency, though it be often doomed irrevocably by God in particular Generations of Men, or Perſons; yet is not that Sin, that *ſhall never be forgiven*. Nor is it upon that account, that the Scripture ſaith of ſome; *It is impoſſible to renew them to Repentance*. So that though there be many Examples of ſuch Impenitency, that have proved in the Event unpardonable, yet not from the preciſe Nature of the thing

it

it ſelf: We may rather believe, that as the unmeaſurable Being of God hath delighted it ſelf in ſo many varieties and gradations of the Creatures down from Angels to the darkeſt foot-ſteps of himſelf in the World; ſo the unſearchable Riches of his Grace are made known in all kinds of Pardons. As therefore it hath choſen ſome of the worſt of Sinners for the ſorts of their Sins, chiefeſt of Sinners, and brought them home; ſo ſome that have made the utmoſt adventure of continuance in Sin, that in theſe manifold Glaſſes it might be ſeen, *Where Sin hath abounded, Grace hath abounded much more.*

2. Though the time of this Repentance be ſhort and narrow, and the Duties of Repentance exceeding long and broad; yet where there are found the true ſignatures of Repentance unfeigned, God beholds the Fruit in the Seed and Root, he knows the Perfection of his own Creation, though Infant, or we may conceive ſuch ἐκλεώματα in Repentance, Repentance born out of due time, as *Paul* was in the Apoſtleſhip, ſuddenly accompliſhed, though they had not the regular time of forming, like *a Nation brought forth in a day.* *

" Thus thou Lord anointeſt in a " Moment Herdſmen into Pro- " phets, Shepherds into Kings, " Publicans thou ordaineſt Apo- " ſtles, nor doth their Diſeaſe take leiſure to remove, " whom thou recovereſt, but in that very Moment " thou makeſt them every whit whole, wherein " they have thee for their Phyſician.

* Cyprian *de cœna Domini.*

3. Although there be according to the general Rule, a neceſſity of living to God here in the World; yet God may diſpenſe with the Continuation, or

drawing out of the Action of it in these late Penitents, as we easily allow in the case of Infants, or Men dying within short space after a Repentance begun upon sad Consideration, and not in the Exigency of a Sickness.

In the mean time, it is not at all supposed, that God dispenses with the sincere Preparations and Resolvedness of the Mind to that Action; but that they must be most true, sound and unfeigned, and the very Action it self, according to the time, high, full and most significant; and as extraordinary as the Repentance it self.

4. Although the Condition of a Dying Man do in many regards nearly resemble the state of him, that is already in Eternity, as he is under a necessity of leaving Sin and the World, and set at a distance from Temptation; yet it differs in that great Circumstance, that he is not *in Termino*, he is not fixt upon his unchangeable Point, he hath not undergone that Sentence that immediately passes upon the Soul removed, and so may not either have suffered that more secret one, conceived by God upon long Provocation. The whole time of Life may be a time of Grace, and he that hath not yet been concluded by the incommutability of Eternity may hear the Voice of Christ, and enter into his Rest. * *Cyprian*, who is positive, "That whenever "a Man is launched into another "World, he finds no room for Re"pentance; he is out of the cli"mate of Repentance, who is be"yond the line of Time. All kinds of Penitencies "which are a secondary Satisfaction under the Suf"ferings

* *Quando ist-hinc exceſſum fuerit, nullus jam pœnitentiæ locus. Libr. ad* Demetrianum.

" ferings of Chriſt are then deſperate and fruitleſs. Yet he allows the greateſt liberty to Repentance in this Life; For he ſays, * " No " Repentance is late, that is ear- " lier than the Grave. He ſays, " Here a Man takes hold of Life, " or loſes it for ever. Yea he grants, " † It is poſſible by Repentance, " though we are juſt a Dying, to " be ſafely landed in a bleſſed Im- " mortality. And ‡ when the Soul " hath left its inward Reſidences, " and is now ſitting upon the dy- " ing Lips, before its laſt farewel " to the Body, and when in haſte " to be gone, yet even then infinite " Clemency diſdains not Repen- " tance, nor accounts that late that " is true, nor deprives that of par- " don, which hath the free and full act of the Soul " in return to him. *Et quæcunque neceſſitas, &c.* " Yea though, as he goes on, this Repentance had " its firſt riſe from Neceſſity, yet neither that, " nor the Immenſeneſs of Guilt, nor Straitneſs " of Time, nor the Lateneſs of the Seaſon, nor " the Foulneſs of former Actions fore-prize " from Pardon when the Humiliation is ſincere, " and the Soul exchanges impure Delights for " thoſe of Holineſs, without Counterfeit or Diſ- " ſimulation. It may ſeem in all thoſe Diſcourſes, that he had forgot to enter a Caution againſt Preſumption; but it is to be conſidered while he thus frankly pours out himſelf, he was one while inviting Perſe-

* *In iſto adhuc mundo manenti nulla pœnitentia ſera eſt, &c.*

† *Ad immortalitatem ſub ipſa morte tranſitur.* De cœna Domini.

‡ *In eodem articulo temporis cum jam anima feſtinet ad exitum, &c.*

* *In Libr. ad* Demetrianum. *Credite & vivite & qui nos ad tempus persequimini in æternum gaudete nobiscum.* † *Velit nolit* Novatus *Hæreticus, omni tempore Dei gratia recipit pœnitentes.*

* Persecutors of Christianity into the Confessions of it, whom he would not have debarred with the sense of so great past Offences against it. Another while designing against the *Novatian* Heresie, which took upon it to tie up the freeness of Grace, as he says, "† In spight of the Heretick *Novatus*, the Throne of Grace is "early and late accessible to true "Repentance. This therefore is not to be pressed beyond the design of the excellent and holy Writer, but will very well agree with all that I am presently to add as a Ballance to this favourable Judgment for such a Repentance.

Daille. For as that most prudent Discourse of the right use of the Fathers teaches us; we must always attend their scope, in the pursuit of which they were often transported towards the other extreme.

But that a dying Repentance in the nature of the thing is no Incompossibility, we have fullest Assurance in the Example of the Text, wherein we see one in a moment conceived, brought forth, and even a grown Man in Repentance, one passing through some short Instants of holy Action, and entring into Paradise, like *Aaron*'s Rod budding, blossoming, and bringing forth ripe Almonds in a Night, and laid up in the Sanctuary for ever.

That it was most probably the first Call he had to Repentance, agrees fully with the Intention of my Discourse, which granting so much as a Possibility, would yet take all advantage against the easie Confidence

fidence of thoſe, that living daily under the offers of Grace, and yet deſpiſing them, commit themſelves firſt to the Intentions, and at laſt to the faint motions of a late Repentance. To whom that Admonition of *Auſtin* is moſt ſeaſonable concerning the Inſtance we have in hand. * *If we reſpect his Opportunities for attaining Faith, his Repentance was not late, but early and ſoon, he took the very firſt Seaſon; as ſoon as ever he deſcried Chriſt and Religion, he embraced them. He did not wretchedly cheat himſelf of the Remedies of his miſerable Condition by adjourning the Uſe of them to a late and incertain Futurity, which ſeldom or never ſucceeds well.*

* *Ad conſequendam fidem non fuit illi extrema hora, ſed prima. Nec Religionem ante, nec* Chriſtum *ſcivit, non remedia ſtatus ſui in momenta ultima infœlici fraude poſuit.* Serm. 120. *de Temp.*

This Conſideration leads me therefore from the moſt favourable, the light ſide of this milder Sentence, to the black and dark part of it.

That is to ſay, There is an Extreme peradventure, whether God will give Repentance at the laſt or not; for this Grace being acknowledged extraordinary, if it were common, it would ceaſe to be extraordinary.

It is moſt undoubted in Scripture, God is often *provoked* againſt Men to *ſwear, they ſhall never enter into his reſt*, when they *have long tempted him, and Erred from his ways.* *Heb.* 3.8,9. *&c.*

The Heart is daily hardened by the deceitfulneſs of Sin, till it grow to that the Apoſtle calls

πώρωσιν

καρδία ἀμετανόητος, a Heart that is Irrepentable, or that cannot be repented of: Customs in Sin long ſetled become like *the Ethiopians Skin, and the Leopards Spots*, that cannot be changed. And though it is true, the Spirit of God is not hindered in its Inſpirations, but that it bloweth where it liſteth; yet the courſe of it is ſo attemper'd to the ſtate and motion of the Soul it ſelf, that it moſt uſually takes the opportunity ſo generally requiſite to the ſetling a Conſtitution and Temper in us; that is; the freeſt and moſt unprejudiced, and larger ſpaces of a Man's Life: So that whenever it works upon Dying Men, I mean thoſe that have had the free uſe of the means of Grace of old; It works by ſuch a Prerogative, that a Man may as well expect a Prerogative of Providence to bear him walking upon the Sea, becauſe it did once ſo to *Peter*, as this.

Rom. 4. 2.

Jerem. 13. 23.

Moſt even of the faireſt Appearances of this kind of Repentance miſcarry, having no true Virtue in them; and though in regard of their vehemency they are called early Seekings of God, yet (which is horrible to be ſpoken) they are as it were prepared for the Triumphs of the Juſtice and Indignation of God over thoſe, who would have none of his Counſel in former times, but deſpiſed all his reproof.

Prov. 1. 28.

Laſtly, Whoever ſeeing and knowing caſts himſelf with deſign upon Repentance at Death, is like to fall headlong by tempting God, and expecting he ſhould ſtand ready for him with that Grace at laſt, he hath ſo long reſiſted and refuſed.

And

And now when this Judgment of Divines with this Ballance upon it is compared with the former, the reſult will be only this, the kindeſt Divinity in the point, and that ſeems to do the moſt favor, is very dreadful, and leaves ſuch Men in a Condition next to deſperate, which is but an Aggravation of the danger, when what Men would chooſe to appeal to, ſo far condemns them.

It is then agreed on all hands, that for any Man to live ſo as if he did contrive and forecaſt a Dying Repentance (altho it be yielded him, it is no impoſſibility) as the ſafe expedient, firſt of an Irreligious Life, free from the troubleſome Thoughts of a preſent Amendment, and then of a ſecure Paſſage into Eternity; It is firſt an exceeding Irreligion and Immorality in it ſelf; and then to run ſo deſperate a Riſque and Adventure for an Immortal Soul; that he is a pardonable Mad-man, in compariſon of ſuch an one, that drinks a deadly Poyſon, becauſe he hath heard there is a certain Antidote in the World, that will expel it, though he cannot tell whether he can have it at all, much leſs whether time enough for his neceſſity; and laſtly, whether the Endeavors he uſes for it will not be deluded with the Counterfeits of it, it being ſuppoſed they are thouſands for one of the true kind; and he thereby periſh, pleaſing himſelf with the hopes he hath it, when he hath indeed but a likeneſs of it.

2. *Head.* I come now to the ſecond Propoſal, which is to make inquiry, ſeeing the Caſe is thus, as it every way appears to be, How the name or notion of a *Death-Bed Repentance*, as ſuch an univerſal Refuge, came up in the World; for it is a new Repentance, (*much like thoſe new-*

come-

come-up Gods Moſes ſpeaks of, *Deut.* 32. 17.) that Chriſtianity and the Goſpel know not. The Scriptures that treat moſt profeſſedly of Repentance, always inſiſt upon it as a reformed courſe of Life, to be undertaken even now, while the Propoſals of Grace and Reconciliation are made to us; and only by very ſilent Intimations, the track of which is hardly diſcerned, leave it poſſible, that God ſhould by miracle ſave ſome very few out of the Fire, and pull them as Brands out of the Burning, by giving them Repentance at the laſt. Whereas this is now become the only Repentance in uſe, and hath devoured the other; as if to preſs Men upon it were to torment them before their time, and to leſſen the Validity of this were to take away the Mercy of God, and deny the Grace that is ſo free and univerſal. Let us ſearch therefore how this ſort of Repentance hath come into ſuch Repute. And if we obſerve, we ſhall find it firſt riſing from the intimate Senſe the Conſcience hath of the neceſſity of Repentance; For were it not ſo clear and evident a Duty, *a Death-Bed Repentance* had never been heard of; moſt would chooſe to go out of the World as they have lived in it, not ſuffering any degree of the trouble of Conſcience, or vexing themſelves with Reflections upon an unholy and ill-ſpent Life. As Men have choſe to live freely and uninterruptedly in forgetfulneſs of God, and an Eternal Condition *days without number*, Jer. 2. 32. ſo would they chooſe to die, were there not a Law within, that however it hath lain covered with the Duſt of Senſuality, yet is now reſtored to its Authority, and urges the Soul with the Terror of Puniſhment for ſo long Diſobedience.

And ſecondly, this neceſſity of Repentance, though ſecretly underſtood, yet was not ſufficiently conſidered in the time of Health, for had it been equally regarded, it had not been now to begin. He that had rightly meaſured it, would not for a thouſand Worlds ſo have adjourned it.

Theſe two things then meeting ſo oft together, *viz.* The neceſſity of Repentance; and the neglect of it all along our Life: the neceſſity it ſhould be performed ſome time, ere Men go out of the World; and the neglect of it in the freer Opportunities of Life; Theſe, I ſay, bring forth haſty motions of it at laſt: For it loſing nothing of its neceſſity by its delay, it muſt be done, as well as it may be at that time; even as the laſt Moments, wherein Buſineſſes of great Conſequence are to be diſpatched, preſs for Expedition the more earneſtly, becauſe they muſt be done then or never, though it often falls out, the time is ſo far paſt, they ſuffer not only much diſadvantage, but even defeat by the delay.

The Notion of a *Death-Bed Repentance* then we may perceive riſing from the great Indiſpoſition to Repent, while the Pleaſures of Sin are in their Seaſon, and flouriſh, and Men in Health and Strength to enjoy them; and from the neceſſities of Repentance falling upon them at the laſt, and wringing from them ſometimes very high Acknowledgments of God and an Eternal Condition, paſſionate Expreſſions of the folly, evil and vanity of former Life, deſires of Mercy, Profeſſions of ſtrong Reſolvedneſs to ſerve God, and if they had many Lives to give God, they would give them all. All which being ſo unuſual to hear formerly out of ſuch Mouths, and coming from Dying Men, for whoſe Sayings we have a natural

tural regard, Charity towards them, and willingneſs to hope well of them, gives theſe Semblances, the Reputation of Repentance. To which may be added, That thoſe who are Guides and Seers in Religion too often, *errante Clave*, by too Liberal an Abſolution open the Kingdom of Heaven to ſuch, and taking the Inſtruments of a fooliſh Shepherd to themſelves, heal the hurt of their Souls ſlightly; ſo that their Repentance is ſainted here, and though it miſcarry in the other World, yet the miſcarriage is hid alſo in that other World.

From all this hath ariſen a down-right Opinion of this kind of Repentance, as the only σοφὸν φάρμακον the Prudent Expedient, that compounds two ſo different Intereſts, firſt that of a worldly Converſation, to which it gives no hinderance; then that of Eternal Life in appearance, becauſe it aſſumes the Promiſes of Mercy to it ſelf, eſpecially thoſe gracious Aſſurances in *Ezek.* 18. *Chap.* 33. it reckons as made on purpoſe for it. All which argues a very vile Senſe both of the Juſtice and Mercy of God; of his Juſtice as if it had no authority, of his Mercy as if it had no ſenſe of Honour.

And laſtly it is grown into a general Expectation, that however ill and careleſly of God Men have lived here, yet they ſhould go out of the World with good words of him and Religious Profeſſions, as an Inbalm to their Memory and a Dirge to their Souls into the Happineſs of an Everlaſting Condition.

Thus they call Repentance and Heaven *after their own name. This their way is their folly; yet their Poſterity, men of like Inclinations, approve their ſayings*; becauſe ſuch Men (*as they*

Pſal. 49. 11. 13, 14, &c.

they ſpeak) go away like Lambs, *but as the Scripture ſays, like ſenſleſs Sheep are laid in the Grave, and Death feeding upon them*, the Error is not diſcovered *till the morning: when the upright have dominion over them*; that is, infinitely excel them, and their counterfeit Repentance, *which cannot ſtand in judgment, nor they in the congregation* of ſincere Penitents, *Pſal.* 1. *verſ.* 5.

Now this account I have given of a *Death-Bed Repentance* obtaining among us, is too comprehenſive; yet I muſt acknowledge, that there are many whoſe Judgments are more enlightned, and the Sentiments of their Conſciences quicker than to be ſatisfied at ſo eaſie a rate, who yet fall into the common unhappineſs of not having repented, till they come to die: I will therefore enquire further, why many who are able to feel before-hand the neceſſities of a ſpeedy Repentance, and alſo to draw their Death ſo near them, as to die daily in the ſenſe of Death; and thereby further perceive thoſe Neceſſities, do not yet Repent daily, but betray themſelves to an *Evening or Twilight Repentance.*

The Reſolution of this lies not only in the immoderate love of Sin and its Pleaſures, and the too low apprehenſion of God and Eternal Things, (though theſe are always preſent in the caſe) but chiefly it lies in the great Confidence ſuch Men have in the preſent time, not ſenſible of the continual waſte of it; Under the favour of which they *put away the evil day far from them, and ſtretch themſelves* upon this moment, *Amos* 6. 3. *&c.* that they may take their full Eaſe and Satisfaction: In the mean while ſtifling the Thoughts of Dying and Judgment. Were it not for this, no other Reaſon would encourage them to de-

lay their Repentance; for when this Fails, all others generally fail alſo, and therefore none are ſo paſſionately moved, as ſuch, when they come to die.

This Cloud that is but as big as a Man's hand (*our days are as an hands breadth*, Pſal 39. 6.) yet looks like the whole Heaven; It ſtands as a Firmament over their heads, It looks like an Eternity to Men. In this time Repentance finds as little place with them, as it is like to do with God in the Evening of Life.

In this occaſion the wild Aſſes of the Wilderneſs ſnuff up the wind at their pleaſure, and none can turn them, Jer. 2. 24. *The luſt of the Fleſh, the luſt of the Eye, and the pride of Life* ſwallow all and can ſpare nothing; Yet in the midſt of all this the Soul promiſes it ſelf, it will ere long take a Seaſon of recollecting it ſelf, and that it will do it time enough, ſo timely as to leave ſpace ſufficient for a large Exerciſe of Repentance; for although it is but upon the edges and skirts of Time, yet it ſeems to it ſelf to be upon the Center, and in its Imagination commands the future, as if it were in its own hand; ſo that through the endleſs returns of Pleaſure and Buſineſs, through Indiſpoſedneſs to holy and ſerious Action, through Intentions and Purpoſes of being better hereafter, it ſlips down, e're ever it is aware, into the loweſt of Life, and hath the buſineſs of Repentance lying whole and undiminiſhed upon its hand: *Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep, deceives men, till their laſt end comes as an armed man*, Prov. 24. 12. The hopes that *to morrow will be as to day, and much more abundant*, Iſa. 56. 12. ſo as to leave enough for ſadder Thoughts, befools Men, till the very Courſe of Time rows them before they think of it upon Eternity.

Of

Of great moment therefore it is *to number our days rightly, that we may know how frail we are*, Pſal. 39. 4. *And to apply our Hearts to Wiſdom*, Pſal. 90. 12. For this time of Life though it be but little, yet *it boaſts great things*, Jam. 3. 5. This Vapor ſtretches out it ſelf as far as it can: *It rejoices in its own boaſtings which are evil*, Jam. 4. 16. In the mean while the Moments of it are winged, and fly from us; they glide away, and we cannot, except we bring them to ſtrict Account, take hold of them to graft any thing upon them: How does to day like *an Egale, or Poaſt, or ſwift Ship, or Arrow* get from us, *leaving no path?* Wiſd. 5. 9, &c. And if we offer to take the Account, how many things ſnatch it from us, as an impertinent Diſturber from him that is catching ſlippery numbers? *Here is Wiſdom, let him that hath it count the number of Life, for it is the number of a Man*, Rev. 13. 18. A ſhort number. *It is all but Dying Man*, Eccl. 6. 10. And yet it requires great Ingenuity, The Ingenuity of a Man, *that is indeed a Man*, to find it: But he that miſſes it, is found *at the end of his days a Fool*, and finds that *dreadful reward of a Fool*, Jer. 17. 11. That *the great God, that formed all things, gives to the Fool* as well as to the *Tranſgreſſor*, Prov. 26. 10. *But thoſe that are wiſe ſhine as the Sun in the Firmament*, Dan. 12. 3.

Thus far I have inſiſted upon the Accounts, how this *Baptiſm of Repentance for the Dead*, 1 Cor. 15. 29. came in upon Chriſtianity, that is, How it comes to paſs that Men will not be *baptiſed with this Baptiſm* till they are given over for dead Men, like thoſe *Clinici* of the firſt Times, that delay'd their Baptiſm to their laſt Bed, of whom ſome Expound

that place, 1 *Cor.* 15. 29. *Vid.* Eſtium *in locum.*

But the Miſtake in this Caſe (though that paſſed not without ſome note of Diſgrace) is in a point of much higher Conſequence, and ſo far more dangerous, and hath alſo leſs of reaſonable Pretence; for while they thought, Baptiſm waſhed away all paſt Sins, and was but once to be done; it ſeemed a neceſſary Providence to take the full Benefit of it at the laſt, upon which account *Tertullian* even Expoſtulates, *Quorſum feſtinat innocens ætas ad remiſſionem peccatorum?* while he Diſcourſes of Infant-Baptiſm.

Whereas the *Water of* Repentance *is never forbidden*, Acts 10. 47. but may be both evenly drawn through the whole courſe of Life, and often renewed to ſupply the Defects of it ſelf; which is one Signification of that μεταμέλειαν ἀμεταμέλητον, 2 *Cor.* 7. 10. that Repentance, which is always promoted, but never retracted. Nor do I indeed doubt, but the Water of Baptiſm, wherever it hath effect, as a Spring, that from the firſt Moment wherein it is truly received, runs down with a free Current upon the whole Courſe of Life, and is therefore univerſally * to be applyed. And whenever Converting Grace works, it leads back the Soul, though through many Years paſt, to the Virtue of that Sacramental Fountain.

* *Operatur in Baptiſmo pœnitentia, tanquam in fundamento.* Auguſt. *Expoſ. Ep. ad* Roman.

But to return: Although theſe Accounts I have now given of a *Death-bed Repentance*, obtaining among us, infold the whole Multitude of dying Penitents,

nitents, yet according to the former ſtate given I do not deny, but that ſome very rare Example there may be, giving a better Senſe to this ſort of Repentance; Examples of the Grace of God, acting in a way of Prerogative, as hath been ſaid, and working effectually the truth of Repentance in ſome; upon whom he lays the hand of his Salvation and Reſcue, while they ſtand upon the very laſt minutes of the Seaſon of Grace, and are juſt dropping down into Hell; and guides them to take their Lateſt ſteps in the ways of Life, wherein they had hitherto been ſtrangers; upon whom a great Miracle is wrought, that they ſhould in their almoſt perfected motion to endleſs Ruin be ſtopt, and when they had juſt finiſhed their Courſe thither, they ſhould yet be tranſplanted into the way Everlaſting.

But I proceed to the Third Head. To examine the moſt hopeful appearances of this kind of Repentance, and to ſhew there are plain Cauſes of them, much below the nature of true Repentance.

And firſt in the general: It is no wonderful thing to find Men in a Paroxyſm, in a high Paſſion of ſeeking after God, when they are a Dying. It is indeed more ſtrange to find any ſo ſotted, ſo ſear'd, *That their ſpirits ſeem only to go downward: They are Beaſts while they live, and as ſuch they go down to the dead*, Eccleſ. 3. 18, *&c. There are no bands in their Death*, Pſal. 73. 4. *They go down in a Moment*, Job 21. 13. There is not a Moment between the firſt and ſecond Death of the Soul, not a Moment of Life between, not ſo much as of the Life of natural Conſcience. *They are twice dead*, Jude 12. dead in the common Corruption of Nature wherein they are born. Dead in the loſs of Natural Principles:

pulled up by the roots, there's nothing to quicken or move in them. This is amazing Stupor: *They die like a ſtone*, Exod. 15. 5. 1 Sam. 25. 37. they plunge down with the whole weight and force of Impenitency.

This way of Dying hath certainly greater Puniſhment, and heavier Condemnation; and though it ſeem more chooſeable than a fruitleſs Repentance, yet doubtleſs Eternity makes a difference, though not ſuch an one, as ſhould give any one Confidence to imbarque into it in a *Coffin-Repentance*.

But whether it be rather to be choſen or not, this is paſt queſtion; It is unavoidable to ſome; whether they will or no they are ſurprized with Thoughts, what will become of them for ever, and few Men but have thoughts this way at ſuch a time above ordinary.

But I intend to ſpeak of the faireſt and beſt ſpread Repentance that is found upon a Death-bed. That which gives the livelieſt Hopes of it ſelf, that it is true and ſincere; not ſuch an one that to a ſerious Obſerver betrays it ſelf; not either that forced compoſure, to the Expectation of the World, which looks for a ſolemn Profeſſion of God from every one that dies; nor an ignorant and formal Repentance; but a Repentance that hath much of Vigor, and inward Affection, and is driven on by great knowledge and light; that is accompanied with much Sorrow, and very conſiderate Apprehenſions of Eternal Things: And if ſuch an one be ſo queſtionable, what can become of others?

There is no reaſon any Repentance ſhould be the better eſteemed becauſe Men are Dying, but much the leſs. Now while Men are living a thouſand of theſe ſeeming Changes for the better, are evidently confu-

confuted without more ado, by after returns to Wickedneſs; and they that have to do with ſuch ſhews of Reformation, have no regard of them, nor of the Perſons for them. Now God, who is the exact Searcher of Hearts, can much leſs be impoſed upon by the faireſt appearances; nor can Men wiſe according to the Rules of Scripture be eaſily well perſwaded of them, and when they arebeſt perſwaded, there muſtneeds bea very tremblingConſideration of ſo great a hazard.

Apud illum Cordis Interpretem Ars non admittitur ad ſalutem. Auguſt. *Serm.* 120.

But to come more particularly to what I have propoſed, *viz.* To ſhew that Repentance is a Height, to which theſe general Motives of this late Repentance can never mount the Soul. In which I will begin with the Deſcriptions of true Repentance, in that wherein it is moſt difficult (not to ſay impoſſible) to riſe to it upon a Dying Bed.

Repentance in all the parts of it, is the fulleſt, cleareſt act of the Soul and Judgment, wherein it is moſt perfectly it ſelf. Remove a Man never ſo far from all kind of Fears, from the Appearances of Death, if he were to live Ages, he would be of the ſame Senſe. He that truly Repents, doth not ſnatch up Repentance, as an Expedient for a preſent Extremity, but chooſes it as an entrance into the beſt ſtate of Life, and lives always, and reſts himſelf in this choice. For however this may be introduced by very troubleſom and tumultuous Motions, yet it is it ſelf the eaſie ſitting down of the Soul with

Τῆς ἀμεταμελήτου ζωῆς ἡ πρώτη παρασκευή. Hieroc. *Carm. Pyth Pura voluptatum mutatio.* Cypr.

abundant Pleaſure and Satisfaction in the abhorrence of Sin, and love of Holineſs, in the diſlike of Vanity and Senſuality, in the Approbation of heavenly Purity of Heart and Life. It is not a Trance wherein Sin lies dead, and a Man is in a Rapture of Goodneſs for a time, but a moſt ſetled State. *Godly ſorrow, that worketh Repentance, worketh Carefulneſs, Fear, Revenge, Deſire,* 2 Cor. 7. 11. *and by* theſe accompliſheth *a Repentance to Salvation,* that hath no after-pain or trouble, no μεταμέλεια. Verſ. 10. Theſe Affections are Preparations. Repentance enters as a Soul into theſe, which is a ſtill, ſolid, clear Act of Reaſon renewed, and a Mind which gives an uniform Vote at all times. A Change that is never changed back again, no more than things can put off themſelves, or evil it ſelf become good. It is therefore upon fulleſt Deliberation to chooſe with *Joſhuah, I and my houſe,* thoſe whom *I* can govern, *will ſerve the Lord,* Joſh. 24. 15. It is *Engaging the Heart to approach to God, the joining our ſelves to him by an everlaſting Covenant, never to be forgotten,* Jer. 30. 21. and 50. 5. *The cleaving to him with full purpoſe of Heart,* Acts 11. 23. When all forerunning Affections are laid and quiet, or worn out, this Judgment ſtill remains, and raiſeth other Affections like it ſelf, that ever remain with it; into which the Spirits of the former are extracted, and wherein they exerciſe all the true power they had. But now on a Death-bed there is often a great Commotion raiſed, a loud bluſtre of Paſſion never arriving at this point, at this Settlement: But if a Man ſhould live after, it would go off, as Clouds and Storms, that when they have ſpent themſelves, vaniſh and lie down: And when a Man dies, it is to be

be fear'd, that as they were raiſed by approach to the unappeaſable Tempeſts of Darkneſs, ſo they are hurried with their Violence.

2. It is carefully to be obſerved, that there is in true Repentance a due Proportion betwixt the contrite Indignation of the Soul againſt paſt Sin, and the love and zeal it hath for Holineſs: whereas in *Death-bed Repentances*, it is oftenest found, that there is either a terrifying Preſence only of former Sins, appearing to the affrighted Conſcience, without a more hopeful Indication of the Soul truly compoſed to Righteouſneſs: or elſe ſome high flying Reſolutions of better Life afterward, offered as a kind of Bribe to the Patience and Mercy of God, in hopes of preſent Deliverance, or at beſt, as a Ranſom from Hell and Eternal Damnation; but without a deep ſenſe of the guilt and evil of paſt Sins, or the juſt apprehenſion of that continually running iſſue of Corruption, that is ſtill defiling anew: Either of theſe is a main Error, and pernicious; For if on the one ſide the Heart in a Rage be forced to caſt out ſome Sins for the turbulency of them, if it be not immediately filled with better Gueſts, *Seven other Spirits are ready to enter, and make the laſt ſtate of that Man worſe than the firſt*, Mat. 12. 43. For Repentance is no void ſpace, no ſilent, or unactive ſtate, but when it hath diſlodged Luſts, furniſhes and fills the Soul with the beſt things, and carries the vigor of a Man's Action to the beſt effect; *When by repentance a Man ceaſes to do evil, he learns to do Well*, Iſai. 1. 16, 17. *And brings forth fruits meet for repentance, and amendment of life*, Mat. 3. 8.

On the other ſide, he that ſeems to make a haſty motion to Holineſs without due ſenſe of Sin, firſt thinks

thinks to overrule the method God hath ſet, who requires Humiliation, godly Sorrow, Anger, Revenge, Fear, as preparing to Repentance: And further, he conceits a freedom to himſelf, when he is fetter'd and bound; without a power given him from God, he offers to caſt out *Devils with eaſe, that cannot be caſt out, but by faſting and prayer*, Mark 9. 29. (that is) ſevere courſes of Self-abaſement, and loweſt dependences together with earneſteſt Application to the Grace of God. Theſe unclean Spirits therefore, that diſſemble a retreat, return immediately, and make a Prey of the deluded Soul, *Acts* 19. 14, *&c.*

3. Although Heaven and Hell, Happineſs and Miſery, take up the thoughts of a true Penitent, yet not ſeparated from God and Chriſt, but as it were compounded into the Senſe of God angry, and the deſire of Attonement with him in *Jeſus Chriſt*. Happineſs and Miſery conſidered apart are not the object of the gracious Soul: But God and Chriſt conſidered apart are an infinitely ſufficient Reaſon of Repentance. The clear love of God towards the Soul, as a Father in Chriſt without Reflections upon Happineſs, is, though not the ſingle, yet the paramount Conſideration in Repentance unfeigned. But Men a Dying are generally ſo over-poſſeſſed with the Terrors of an Eternal Suffering, and meer deſires of Freedom from pain; and of well-being, and ſo in haſte, that they generally miſs theſe higher Conſiderations, which being further off, not only from corrupt Nature, but even from natural Conſcience, are not commonly eſpied, but therefore argue greater Sincerity, and truth of Heart.

4. The trueſt Repentance lies in the boſom of Faith, the apprehenſions of the Love and Goodneſs of

of God in Chriſt melt the Soul, and give it moſt perfect Separation from Sin, the moſt effectual Purification of the Heart; all which expreſs the height of Repentance. Upon the ſoft Fire of the pardoning Goodneſs of God, the Soul moſt kindly diſtils into repentant Tears. Here flows that Spirit of Grace, and ingenuous Goodneſs, which bringeth forth the cleareſt and holieſt Affection towards God.

But at the time we are now ſpeaking of; It is very ſeldom, that either Horror or Preſumption do not ſwallow all: Preſumption, where there is little Senſe or Judgment of the Caſe; Horror, where the Judgment is clearer and the Senſe quicker; for evey thing diſpoſes now rather to Fear, *and to the Spirit of Bondage*, Rom. 8: 15. and a Man naturally does all he does under a ſervile dread of God, and his Eternal Juſtice. And though there may be much mention of Chriſt, and deſire of Mercy through him; yet it is but as a Malefactor convicted, beſeeches the Mercy of the Judge, no otherwiſe than as of a Judge: So ſuch call out for the Mercy of God to pardon them, but ſtill as a Judge, not with the *Spirit of the Son ſent into the Heart, the Spirit of Adoption crying Abba, Father.* Nor *with that love that caſteth out unworthy Fear*, Gal. 4. 6. And indeed how can it be otherwiſe, there having been *no acquaintance with God in the way*, Job 22.21. but a long Enmity; and the time now too ſtrait for a free and full Conſideration of the riches of Grace, ſuch as may ſtill an awakened Conſcience: Fear preſſes in every way, and ſhuts out Faith. What can now redeem the Soul from this helliſh Terror, but a light from Heaven immediately darting into it, a Grace above that Grace, that ordinarily ſaves Men? For a well

well ſetled Truſt and Confidence in Mercy according to the general Rule, is not, but after ſome ſad debates, and experimental Conſultations, that have paſſed between the ſenſe of Sin, and the affiancing Acts of the Soul upon Chriſt. This Repentance then is in great danger of miſſing the Spirit of the Goſpel, and falling into the Rank of thoſe Repentances of *Cain*, *Eſau*, *Judas*.

This I have endeavoured to ſhew, that though we ſuppoſe a Dying Man to ſpread his Soul and Thoughts every way, and to all the parts of Repentance; yet it is extremely to be ſuſpected, there will want the true and right quality of them; in regard of the very diſadvantageous Circumſtances, wherein ſuch an one is found; and the great unfitneſs of the Soul at that time, to begin to do any thing worthy, to which it hath not been before inured; or if it did begin, it would be much more unlikely *to bring forth fruit* (as our Saviour ſpeaks) *to perfection*, Luke 8. 14.

I add nothing of the Exerciſes of a full and well grown Repentance, whereby it is daily eſpying the riſings of Sin, and ſuppreſſing them, and filling up the Defects of Holineſs and Obedience; becauſe they are not to be thought poſſible in the point I am now ſpeaking of, and I have already given a Reſolution in that Caſe.

I ſhall now ſet my ſelf to find out the low Cauſes, that are alway to be ſuſpected to have the great Influence upon ſuch a *Latter-end Penitency*.

In general therefore, we muſt take notice, that there are ſeveral vapors of miſapprehenſion, riſing upon the Soul, when we are a Dying, that do ſo diſguiſe it to it ſelf, and diſfigure the true face of it, that from thence ariſe dangerous Miſtakes concerning a Mans Condition towards God. We

We ſee into how many ſhapes upon ordinary Occurrences we change, and how eaſily we exchange them for quite different, without any good Cauſe; what continual Ebbs and Flows there are of the Humours, and how do theſe caſt the Ballance of the Superiour Soul? One Man is every hour ſome ſeveral ſorts of Men.

How much more do great Accidents, and removes out of one Condition into another, alter us? Which yet are but the ſudden and juſt now ſtate of our Minds upon ſuch Alterations, which not continuing we return to our former Figure, *Unſtable and weak as water*, Gen. 49. 3. we take the form of every Veſſel we are put into. Who knows then whether his Dying Repentance be any more than the Mould, not of his Mind, but of his Dying Condition approaching him big, with ſo great a Change? We know many things befal us in our Lives, which put a greater ſenſe of Religion upon us, than we find at other times; and yet how variable are we? *our goodneſs at ſuch times is as the Morning Dew, and as the early Dew it goeth away*, Hoſe. 6. 4. How often are we from the occaſions of Mercies, Afflictions, Fears, Hopes, good Diſcourſes, carried into high Apprehenſions of God? And we loſe them again we know not how: Now out of doubt a Dying Condition of any thing we meet with in the World is moſt apt to move us upon God, and a Senſe of him. But can we think, Thoſe fleeting Shoots of the Soul, that have no certainty, are accepted for Repentance?

How ſtrangely doth Melancholly, and Oppreſſions of that transform Men? which when it falls upon the Motions of Conſcience, gives us ſtrong Imaginations of Eternal Things; which yet being nothing but

but the caſt of that Melancholly upon the Thoughts; when that is removed, they are quite of another hue.

It is evident the Mind ſees much through the Body, and the Repreſentations are coloured by its Temper. As the Eye ſees through yellow or green Glaſs, differently from the things themſelves: So the Serenity or Cloudineſs of the Humours makes a different Reflection of things upon the Mind, and the livelineſs or heavineſs of the Spirits incline us to very varying Apprehenſions.

Now what time is more like to be ſo incumber'd with theſe Clouds and Vapours than a Dying Hour? When every thing is ready to contribute them, and nothing to ſcatter them? If then Natural Conſcience, and implanted Senſe of God together with the Notions given us from Scripture paſs through theſe, they become very impreſſive, and affecting for the time; and yet he much miſtakes Repentance, who thinks it no more, than a fit of Religious Melancholly.

But let us enquire after ſome more ſetled, and conſtant Cauſes of theſe Penitential Motions near Death, and we ſhall find many very likely to be ſo, that are not yet worthy of true Repentance, and therefore what ſprings from them, is not accepted before God.

1. When Men find all their Being in the World at an end, and feel themſelves falling, they know not whither; It is no ſtrange thing they ſhould catch at God, and that they may take hold of him, at Holineſs alſo; Seeing ingraffed Principles together with general Diſcourſe teach every one, how dear Holineſs is to God.

If God and Goodneſs were no more than Imaginary things: It would be no wonder, if they who are toſſed

toſſed off the World, and thrown over-board from it, ſhould ſnatch at them; if there were no more in the Caſe than this, that every one hath heard ſo much ſpeech, and talk of them among Men. For to him that hath nothing in reality, even a Shadow, a Phancy are valuable. Men that are dropping through the Air, or ſinking under Water, without Conſultation offer at every thing they meet with.

In great Extremities ſhort of Death, they that are bereft of all worldly Aſſiſtance, fly to the Divine Succours, though as *Jonah*'s Marriners they pray to an Idol inſtead of the true God, and their Devotion is no better than Superſtition, which is but a Phancy in Religion. What ſtrange thing then is it, for nature to cry out for God, and Chriſt, for Pardon of Sin, to be delivered from Hell, and to have Heaven for an everlaſting Reſt, when all things elſe evidently fail as they do in Death; and when not only Phancy, and general Opinion, but moſt ſubſtantial Reaſon inlightned by the Scripture provoke up a Man to it, even for Self-preſervation?

Yet this differs but little *from howling upon our Beds for Corn, and Wine, and Oyl*, Hoſ. 7. 14. for though the things differ much in their Nature, yet the Eſteem Men have of them, and the deſire they have after them is much upon the ſame ground; for theſe Spiritual things appear to that natural Senſe of Self-preſervation, as neceſſary in Death, as the other do in Life and Health.

But if the approaches of Death happen to be again drawn off, the value of Spiritual things removes with them, and the things of this World, with all the ſenſual and ſinful Delights of it, return to their former price: which argues the ineffectualneſs of this

this cauſe of Repentance, and the Unacceptableneſs of the Repentance it ſelf to God, that flows from it; God diſclaims Men, that have never come to him before their Extremity, and come then only becauſe of it. *In the time of their trouble they will ſay, Ariſe, and ſave us: But where are thy Gods that thou madeſt? Let them ariſe if they can ſave thee,* Jer. 2. 27, 28. Thus to ſuch Dying Men crying out to him, God ſays, Let your former Luſts and Pleaſures now be your Happineſs. *Fools and ſcorners,* that would not be warned, *call upon God in their calamity, and ſeek him early, when the whirlwind of their deſtructions hurries them, but cannot make him hear, cannot find him,* Prov. 1. 14.

2. Suppoſe the deſires after God, and Eternal Happineſs, with all the Retinue of thoſe Deſires riſe not, ſo much, from the Neceſſities of remove from this Life, and ſenſible Supports, but immediately from the ſight of Eternal things themſelves: yet will not this conclude the Repentance ſincere. For we may eaſily pitch upon ſeveral ſo plain reaſons of theſe quick Apprehenſions of another World, that it is much more ſtrange, if any Man be not ſtruck with them; and they that are, are not in greater Extaſies of theſe Conſiderations, than that moſt die in ſome fair inclinable Temper towards them, and others are extraordinarily ſurprized with them, yet without true Repentance.

For Firſt, If it were no more, but the leiſure, and unintereſtedneſs of the Mind in all worldly things, that Death brings: It is no wonder that the Action of it ſhould immediately, and neceſſarily flow upon God; for it being always in action, and motion from its very Nature, and God having made it for himſelf; and

and the manner of its living here in the World being a ſlavery willingly undertaken for the Service of the Body, and the Enjoyment of this preſent Life, in its being fallen from God: It is nothing ſtrange, that that Drudgery being now at an end, and the chains wherein it was held, juſt a breaking, it ſhould fall upon God, and Spiritual Objects, whither the ſtream of it was prepared to run, and which are moſt truly its own buſineſs. For the diſtance being ſo wide, and irreconcilable between Man, and this Earth in Death; the very having nothing elſe to do muſt carry him upon the Future State; ſeeing his Soul is ſuch a Being as cannot naturally lie ſtill, and that State is all, that it hath to work upon, and further than that, it is ſo nearly allied to it.

Secondly, The very looſening and uncementing the Soul from the Body, wherein it dwelt, and wherein the Motions of it were reſtrained, hath been thought very probably to give Men leſſer degrees of thoſe Advantages near their Death, which naked and free Spirits not incloſed and pent up in Bodies have, whereby they have been able to make Conjectures of future things, and to ſpeak prophetically. The leſs the Soul is bound to work by the Body, the higher are its Operations. All extraordinary Motions of the Soul are a kind of Raviſhment from Senſe. Thoſe great Prophetick Bleſſings of *Jacob and Moſes* were near their Dying. It is therefore very eaſie

Multi enim quum remiſſi & liberi ſunt futura proſpiciunt, ex quo intelligitur quales futuri ſint quum ſe plane corporis vinculis relaxaverint. Cic. *de Senectut.*

Gen. 49. Deut. 32. c. 33.

to be thought, that when the Soul and Body are ready to cleave asunder, and the Spirit to be separated from Flesh, that it should make an higher flight towards Eternal Things.

The nearer every thing is to its own Residence, the more vehement is its motion said to be thither. So there may very well be quick sallies of the Soul towards Eternity, before it enters into it, when it is so near that everlasting Receptacle of it self.

Thirdly, We may observe in the Experience of all times, every appearance of the other World hath strange effects of Fear, and affrightment upon Mens Minds: When any one is entring then into that whole World, it may well put him upon purifying himself, more than they that fall upon *Leviathan*, Job 41. 25. When Men are just upon that Region of Spirits, what appalements of Mind and strong working of Thoughts must there needs be? Much more if the Soul have any sense of its approach to the infinite Holiness of God, at whose rebuke the Pillars of Heaven tremble; whose presence astonishes the purer Spirits of Angels, and beats down the Souls of good Men to the Dust, as of *Moses*, *Job*, *Isaiah*, &c. in his interviews with them. How much more of those that have never thought of God, and now must come near his Seat?

Heb. 12. 21.
Isai. 6. 5.
Job 42. 6.
Dan. 10. 8.

Nothing so composes the Soul to this amazing change of Condition and Converse, as long continued Treaties with God through Christ: when though Men change their place, they do not change their company: Others, when this great *light strikes them*,

Job 24. 17.
Job 38. 15.

them, are in the very terrors of the ſhadow of death, and ſhaken out of their place, out of all the Security, and quiet Senſuality they lived in.

Let us now take the eſtimate or avail of theſe things to true Repentance, and we ſhall find, when the Soul lies thus uncovered to the things of Eternity, it hath natural Reaſons for all, it may ſeem to do like return to God, and ſo that all argue nothing of the true Grace of God; but if a Man were again in his former State he would be the very ſame he was: For firſt, as one thing ſtrikes upon another with a natural Effect, Light upon the Eye, Sound upon the Ear, ſo Eternal Things upon the Immortal Spirit, when there is nothing between to intercept the ſtroke. Further, 1 John 2. 16. when *the luſt of the fleſh, the luſt of the eye, and the pride of life* are as a Scene removed, and a Play at an end; and inſtead of them another World drawing near, juſt as Men defeated in all their attempts for Riches, and Honours, and beaten off from them to a private Life, call all theſe things Cheats; not out of true Reaſon, but becauſe they cannot reach them: on the other ſide they praiſe Retirement and a Cloyſter, not that they like it, but becauſe they muſt live ſo, which begets ſome kind of Contentedneſs ſo to live. Thus and no otherwiſe do many Dying Men call all this World Vanity, and profeſs an high Eſteem for all things pertaining to that to come.

Cauſe 3. There is yet a more preſſing Account of the moſt notable motions that were ever found in any of their Repentances, *viz.* The awakenings of Conſcience uſual at this time, becauſe of the Senſe of a Judgment: while common Experience tells

Men, *It is appointed to all Men once to die*, Heb. 9. 27. and ſinking Nature gives notice, This is the time: Conſcience lifts up to the next thing. *After that the Judgment.*

Now no Man ſees Judgment, a Judgment Omniſcient, Omnipreſent, Eternal, without great ſhakes of Soul, eſpecially that hath done nothing ſeriouſly *to agree with the adverſary in the way*, Luk. 12. 18. Conſcience then riſing up with the Awe of a Tribunal upon it, ſtirs up all the Powers to fly from the Wrath that is to come, by deſires of Pardon, and Reſolutions of Amendment. The very hearing of Judgment made ſuch a one as *Fælix tremble*. When Judgment ſeems to us, at the other end of Heaven, all is quiet; but when Death brings us to the very ſeat of it, how loud may be the cries for Mercy? The bewailing the former evils of Life? Now Men pour out their Complaints for the want of God, the miſimprovement of former time: Now they make large offers of a ſtrict and ſevere Mortification, and Devotion to Religion. Now they would give *the thouſand Rams, the ten thouſand Rivers of Oyl, their firſt born for their Traſgreſſion, the fruit of their Body for the ſin of their Soul*, Mic. 6. 6, 7. And yet all but the Eye opened to ſee the flaming Sword of Juſtice, that makes even a *Balaam* wiſh to die the death of the Righteous, and to have a latter End, Sober, Juſt, Religious.

Acts 24. 25.

Num. 22. 32. *cap.* 23. 10.

The very Suſpition of a Judgment inclines Men thus far univerſally almoſt, that hardly any chooſe to die in a Rant, in a Madneſs; but had rather by virtue,

virtue, and Religion be conſigned over to another World; and have their Eyes cloſed by Mercy, and Grace in Chriſt: They would ſee the Salvation of God, and ſo depart in Peace.

Object. 1. But it may be objected: Seeing theſe granted to riſe from true Conviction, and not to be Diſſimulation, or counterfeit Pretence, Why may not they have the worth of true Repentance?

Anſw. 1. To anſwer this: Let me conſider, pure Conviction, and enlightned Apprehenſion, and the Affections begotten of them, are no Argument of true Goodneſs, where the Light hath not a benign, and free Operation upon the Judgment, an Allurement upon the Will, an Indearment upon the Affections, to turn them to a full Delight, and Satisfaction in God and Holineſs, and to a diſlike and abhorrence of Sin. For elſe, the Devils, *who believe and tremble*, *Jam.* 2. 19. muſt be thought Converts. For who have clearer ſight of things than they? *Balaam*, whoſe Eyes were opened, and ſpoke ſo great things of God, and his People, muſt be concluded a good Man. *Eſau* and *Judas*, who had ſo ſad apprehenſions of Sin, and their loſs by it, muſt be affirmed to be Penitents. *Nebucadnezar's* and *Darius* his acknowledgments of God muſt be taken for true Grace. *Herod* his hearing *John Baptiſt* gladly. *Felix* his trembling at *Paul's* Diſcourſe, may be thought Evidences of true Repentance. *Matth.* 27. 4. *Heb.* 12. 7. *Dan.* 4. 17. *and* 6. 26. *Luk.* 6. 20. *Acts* 24. 25.

Object. 2. But Secondly it may be ſuppoſed, becauſe theſe very Convictions and Affections are not

universal; but we see multitudes go out of the World without them, carrying little better than a decent and civil Respect to Religion, that therefore there is something of God, something Heroick in them, that have them.

Answ. 2. This indeed may be no other, than the wise and good Government of God over the World; whereby he takes care, there should be Testimonies of himself, and the Goodness of his ways; that Atheism, and Wickedness may not carry it, as if all were their own, as if there were an unexceptionable Concurrence on their side against God and Holiness. For as he receives witness from the constant, gracious and religious Lives of good Men, so he constrains some of them, that have lived contrary to him all their lives, to give him glory at last, for the good of others, though without saving benefit to themselves. Which he may justly do, and without any injury to them. Seeing all the Service every Creature can do to him, is infinitely due, he may make use of that which is his own, so far as he pleases. And because *what the word God puts in their mouths*, is not their own, not arising out of the *good treasure of their hearts* (as appears in *Balaam*) therefore their everlasting Condition is not determined by it, but by their constant Course of the former Life, the true Image of their Hearts, as we see in the same *Balaam*, who after died by the *Israelites* hand, whose greatness he had prophesied. Yet I will not deny, but they may have their reward in mitigation of Punishment for any Service done to God.

Num. 23. 5. *Matth.* 12. 35. *Num.* 31. 8.

If God did not interpose thus sometimes, he might seem

ſeem wanting in ſomething that concerned him, at leaſt as a gracious Ruler of the World. He therefore over-rules ſome, who have lived ſo, as to make a conſtant Argument againſt him, and a future State (ſo far as Wickedneſs could do it) to retract the whole Courſe of their Life, and give their Vote, for what they had ſo long withſtood.

I will yet further add another Cauſe of a *Death-Bed Repentance*, that ſometimes falls out to have a moſt powerful Influence, and yet the Repentance that ſprings from it, is very unſafe to confide in.

Cauſe 4. Dying Men are oft under the play and force of other Mens Reaſon and Religion. For it is a general, and neceſſary Charity of Men affected to Religion themſelves, to offer the ſenſe of it to others, in a time when they think it likely to be accepted, and ſo infinitely neceſſary; which Practice however needful, and moſt commendable in it ſelf, yet by accident may have raiſed higher the opinion of a *Death-Bed Repentance*, and is often the occaſion of great Error in the thing it ſelf.

For ſuppoſe a Man followed with ſound and affectionate Perſwaſions, to do all that may be done for his Soul in this exigent; how conceiveable is it, that Man may be ſo far wrought upon, as to entertain a preſent ſenſe of Religion, and yet have no true Life, no Life that ariſes from a true intimate Principle. But as thoſe Bodies of Air taken, and moved by Angels ſeem to perform the Functions of living Bodies, yet do but ſeem to do ſo, for they have no Principle of Life natural to them; but as ſoon, as they are forſaken by the Spirits that made uſe of them, they fly abroad, and diſperſe themſelves. Thus that general ſenſe of Conſcience, that lies ſcat-

tered through the Soul, and unable for action, being gathered together and united by good and holy Applications, and acted thereby, may have force ſo long, as that Union continues; but that Diſcourſe that holds it together ceaſing, it immediately falls aſunder, and loſes its Efficacy.

The Stone that receives motion from the Hand, that throws it, goes on whilſt that motion laſts, when that is ſpent, it falls to the ground: ſo the force of Exhortation ceaſes too often, when he that gives it, leaves thoſe to whom it was given.

The Inſtrument to which the Muſician's Hand gives tune and voice, lies dead when he deſerts it: Mans Soul is made by God capable of religious tune and motion, and while a skillful hand plays upon it, it may give that ſound very diſtinctly, and yet have no Life in it ſelf.

The ſtriking of Conſcience makes the Sparks fly out, yea and ſometime kindle in a flame, and yet it preſently dies, becauſe not ſupplied with a continual Oyl to feed it.

The Mind of one Man is very apt to receive Impreſſions from another; we ſee what Paſſions and Motions are raiſed by an Eloquent Speaker; how the Underſtanding is carried captive, while the Orator works upon it: and yet all the Affection thus blown up falls flat again, when the Breath that ſwell'd it lies ſtill, and is apt to be carried the contrary way by croſs Perſwaſions equally inſinuated.

How much more may this be in religious things? Conſcience being ſo eaſily ſtirred by ſuch Applications, as we ſee in *Felix*, though it is as eaſily becalmed, when ſinful Luſts, through the Efficacy of Temptation, are loud and high.

And

And all this is certainly much eaſilier done near Death, when Men are ſo ſoft, that they are apt to take any ſtamp; ſo melting, as to be gathered into any mould.

It is poſſible for one Man's Spirit to carry another for ſome conſiderable ſpace of time, as we ſee in *Jehoiadas* influence upon *Joaſh*, who was not yet all that time poſſeſſed with the things themſelves, whereunto he was directed. 2 *King.* 12. 1.

But true Repentance is a Frame ſet up by the Spirit of God in the Heart, ſubſiſting by that Spirit upon it ſelf, and makes uſe only of all Helps ſubordinated to it, by the Wiſdom of that Spirit; but doth not live from that Help, but from it ſelf through that Spirit, its ſupreme Life.

To draw theſe things therefore to a Sum, It will appear, after all theſe Cauſes have done, what they can, theſe great Errors following are generally found, and always to be ſuſpected in a *Death-Bed Repentance.*

1. In a *Death-Bed Repentance*, There is only a Judgment made of the Caſe of Eternity, conſidered by it ſelf, and without a Conterpoiſe: The Excellency of God and Eternal Things are minded, as they ſtand out of the Air of Temptation. Now though this be a good Opportunity for the firſt conſideration, yet that Conſideration muſt grow ſo ſtrong, as to retain the ſame ſenſe, in the midſt of all Pretences from the World and Sathan. Elſe in the time of Temptation this Repentance falls away. * "For "there may be many true Appre- "henſions, which may make deep

* *Dr.* Jackſon, *Book* 10. *Chap.* 23. *Sect.* 3.

"Im-

" Impreſſion not only in the Brain and Phancy, and " upon our Affections, whileſt theſe are calm, and " unprovok'd, and yet both the Apprehenſion and " Impreſſion quickly vaniſh upon the ſtarting, or " provocation of contrary Fancies or Affections.

When the Blood cools in the Veins, and the Spirits are ready to ſtand ſtill, when a Man is no longer to live in the World, *the ſeaſon of the pleaſures of Sin is over*, then to caſt out his Luſts, *What excellent thing does he? does not even nature, whether he will or no, the ſame?* Matth. 5. 46. True Repentance encounters Temptation, and reſiſts unto Blood, when thoſe Pleaſures of Sin are at the height, and the tide of Corruption from within ſwells moſt. *As* Moſes *choſe to ſuffer affliction with the people of God rather than to enjoy the pleaſures of ſin for a ſeaſon*, Heb. 11. 25. although they were in their growing, and aſcending Morning. Repentance will not worſhip that Sun in the Eaſt. It is a very ſmall thing to deſpiſe it in the Weſt, and juſt a ſetting; to chooſe Religion, when there is nothing to vie with it.

2. It is not a Conſideration of heavenly Things in their true worth, but only as recommended by the preſent Neceſſity. For who would not die the Death of the Righteous, and have his latter end like his? Every Man at that time would be glad to find, he hath lived well; and he that hath lived worſt, except he be outrageous in Prophaneneſs, will wiſh he had lived better. Eternity at hand gives value to all Holineſs and ſenſe of God, in ſpight of the World; and leſſens all things elſe to *a nothing*, *and leſs than nothing*; imprints a Ghaſtlineſs and Horror upon all Wickedneſs and Senſu-

Senſuality. *The thirty pieces are nothing worth*, and the *innocent blood above all value*, when Men ſuffer in the Agonies of Conſcience, and Fears of the approaching Judge. *A Houſe full of Silver and Gold* will not buy a Man to reſiſt God, when indeed he appears to him; *when the terrible Majeſty* opens it ſelf, what is ſo precious, that Men *will not fling to the Bats and Moles?* When the Breath is going out of the Noſtrils, how precious is Repentance, Faith, a Pardon in Chriſt, a happy Eternity, to thoſe, who have heretofore ſlighted them, as the off-ſcouring of all things?

Mat. 27. 3. *Numb.* 22. 18. *Iſai.* 2. 20.

But theſe things are always ſo rich, Wiſdom is always ſo precious, that it diſdains to borrow Eſteem from a minute of Extremity; and therefore it moſt often falls out, that thoſe who would none of its counſel, but deſpiſed all its Reproof, when they come to ſeek it early, cannot find it, but it laughs at their Calamity, as Men laugh at the unhappineſs of Fools, that would not be corrected in their Folly, till their Miſery confute their Confidence.

3. From hence it follows, That this Repentance is a Choice, when there is no other Choice: If a Man loved his Sins, or the World never ſo paſſionately, he muſt leave them; if he diſliked God, and his Holineſs, and an everlaſting Abode with him, to the utmoſt; yet he is even forced upon them, or daſhed upon an Eternal Miſery, and Unhappineſs, which it is impoſſible to chooſe: And therefore though he would not chooſe the holy ways of God, if he might ſtill enjoy former Vanity, yet that being

out of his reach and way, he muſt take what is to be had. The Senſe therefore is no more than this, All theſe things are good, when a Man is juſt a Dying; but while he lives, and can have the World, they are troubleſom and unprofitable: Death makes them good, upon this account only, becauſe elſe there would be ſomething worſe, and there can no longer be any thing better. A Man is now willing to offer a Life he hath not to give, but Eternal Life is not worth any part of that Life he thinks in his power to do any thing elſe with. Let us then obſerve at what rate it is ſet; for to uſe *Tertullian*'s words in another Caſe, we may thus Reaſon. * " What a mean ſort of good is this, that only excels Puniſhment, which needs the worſt of States for a Foil to it ſelf, that it may be thought Good? It is good to repent, and be ſaved, becauſe who can dwell with everlaſting Burnings? But if it muſt purchaſe the Reputation of being Good from Evil, it is not ſo much a Good, as a lower degree of Evil; which while the greater Evil Eclipſes it is compelled as it were to accept the name of a good, being driven upon the confines of Goodneſs by the Violence of greater Evil.

* *Quale bonum hoc eſt, quod melius eſt, pœna, quod non poteſt videri bonum, niſi peſſimo comparatum; ut ideo bonum ſit reſipiſcere, quia deterius eſt ardere. Cæterum ſi per mali collationem cogitur bonum dici, non tam bonum eſt, quam genus mali inferioris, quod altiori malo obſcuratum ad nomen boni impellitur.* Tertul. *De Monogamia. Chap.* 3.

4. This Repentance is not the Free, but inſlaved Judgment and Choice of the Soul; as Men caſt out Goods

Goods in a Storm, and receive a Power to Rule over them, that they cannot endure, but that it is too ſtrong for them. Men are afraid what God will do to them, therefore they ſubmit. His Enemies in Heart are found Lyers to him, they flatter him with their Mouth, as *Julian* oppreſſed by the Almightineſs of Chriſt, is ſtoried to have cried out, *Viciſti Galilæe*, Thou haſt overcome me, *Galilean.* Thus they are overcome by Death, and the apprehenſion of Judgment. In the ſight and view of the Danger Men reſolve to part with their Sins. Let but that remove, they call for their Sins again, as Mariners wiſh for their Goods after the Storm. They throw up their Luſts in their ſickneſs, but drink them in when their trouble is paſt, *as the Dog returns to his vomit*, 2 Pet. 2. 22. In all this there is nothing of the love of God.

5. In this Repentance, the Soul of it is generally a pitiful mean Self-love, even the meaneſt kind imaginable, wherein a Man conſiders himſelf as a Creature in being, and likely, or at leaſt poſſible to be for ever; without any apprehenſion of himſelf as a rational Creature made for God, and the Enjoyment of him, in conforming with whom his Happineſs conſiſts, and in the reſting for ever in his love. Of this part he hath no diſtinct apprehenſion, only he would be happy though he knows not what it is, or rather he would not be miſerable; yet even that he truly underſtands not. But as the Jews ſaid to Chriſt, when he ſpake to them of the Bread of Life, *Lord ever more give us this bread*; and yet were ſcandalized at his Explanation of himſelf to be that Bread, ſo far as to leave him. And the Phariſees hearing *of the Vineyard to be let out to other Husband-* *John 6.* 34.

Luk. 20. 16. *band-men*, and the Judgment upon themſelves to be executed, Cried out, *God forbid*, yet run on in the Sin, that brought it upon them.

This little point of Self-love into which all is crowded is ennobled with no ſight of the Excellency of the things themſelves, or a due Eſtimation of them, as the true pleaſure, and joy of an Immortal Spirit.

This is not that allowable love of a Man's ſelf, which incircles it ſelf within the love of God, as the leſſer Circle is comprehended by the greater, but this either leaves out that love wholly, or debaſes it to baſeſt ſelf.

Let us now compare both ſides together, and ſee how much true Repentance differs from that, which is always to be feared, leſt it ſhould be the height of the Death-Bed: And of that which hath been ſpoken, this is the Sum,

True Repentance is the moſt free Election of the Soul inabled by the Grace of God, upon a clear, and juſt Dictate of the Judgment, attended with ſincereſt Affection, to give up it ſelf to God through Jeſus Chriſt, and when it is moſt it ſelf, not under any irregular fear or conſtraint, and (at leaſt would be the ſame) in a time, when it hath all the probability that can be to lay hold upon things preſent.

The other Repentance ariſes from a Soul all troubled, and diſcompoſed with the throws of Death, the fears of Hell, the Doubts what will become of it in another World, the Uproars of a guilty Conſcience; when it ſuppoſes it ſelf neceſſarily at the full ſtop of its former Courſes, by being cut off from longer Life, in the midſt of all which ariſe vehement Reſolutions to turn from Sin to God, and poſſibly with

with many fair Apparences, but without opportunity to give proof of themſelves.

Let any one Judge between theſe two Repentances, and accordingly even counſel himſelf concerning them.

Yet I muſt acknowledge this Diſcourſe ſubject to theſe following Limitations.

1. That the Arguments I have inſiſted upon prevail not only againſt a *Death-Bed Repentance*, but againſt all Repentances, that have no higher Spirit to move them, than what I have now repreſented; from hence therefore we may take the trial of our Repentance in general, for though a Death-Bed is moſt ſubject to theſe miſtakes, yet whatever Repentance falls under them, is by reaſon of them invalid; and the later any Repentance is, or the more it is occaſioned by any Extremity, which it doth not out-live, the more ſubject it is to them.

2. What I have ſaid is not at all to be underſtood of the perfecting and conſummating Repentance, by higher and fuller Acts towards God at Death, though enforced by the preſent Circumſtances of the Caſe. For true Repentance running through the whole life, takes advantage of every thing, much more of ſo conſiderable an Opportunity to unite all our ſtrength for God, as a Death-bed brings with it. All that hath been ſpoken is deſigned againſt truſting to the *Extreme Unction* of a dying Repentance, juſt then begun.

3. I have before reſolved upon that tendereſt Doctrin, that it is poſſible among all the unhappy Circumſtances of a Dying-Bed, there yet may be this true Act of the Underſtanding, Will, and Affections turning to God; and if there be this, it would be the ſame and alike, however theſe Circumſtances alter,

alter, and then it excels thoſe temporary Amendments undertaken in the freeſt times of Life. But becauſe it is but poſſible and ſo almoſt impoſſible, ſo unhappy a Caſe, (as not to have repented till juſt we die) ſhould fall out ſo happily, the Intention of this Diſcourſe ſtands good notwithſtanding.

4. I acknowledge, the choice of the Soul can never be ſo free, but it muſt be ſubject to infinitely the moſt worthy and preponderating conſiderations of the love and goodneſs of God, the Redemption of Chriſt, the greatneſs of eternal Happineſs moſt indearing on one ſide; of the fear and terror of the Lord, the loſs of a Soul, everlaſting perdition, moſt perſwaſive on the other ſide; ſo that if a Man cannot be free in his choice of Religion, except he chooſe it without the force of any ſuch conſideration, he can never be at all free, for theſe are on all ſides of him: And further, there is always the ſupream motion of the Grace of God, which does not leſſen, but ſteer and exalt the freedom of the Will towards God.

The difference then between true and falſe Repentance in this particular is the ſame, that is, between juſt and rational conſideration of all the motives of Hope and Fear; and the hurry of them moving us not intellectually, but as a Tempeſt, or with the force of a meer Engine. 2. Between the higheſt reaſons carrying the chiefeſt force, and leading along with them the lower ones, and the lower doing all without the higher, for want of which they are Senſual or Helliſh. 3. Between the government of meer Providence, and of the Spirit of God. 4. Between the Repentance of *Cain*, *Eſau*, *Saul*, *Judas*, and the Repentance of *David*, *Manaſſeh*, *Peter*, and *Paul*.

5. I

5. I acknowledge the firſt Preparations of the Soul by God for himſelf, may be with a great deal of noiſe and confuſion; *Clouds and Darkneſs are the Duſt of his Feet, Storms go before him to prepare his way*; while theſe laſt, there cannot be a ſerene calm Act of the Soul, and he that doth not live till he *hear that ſtill Voice*, in which God is, is in great danger of being loſt in the Storm. But if out of this Darkneſs and Confuſion, a holy and gracious Settlement proceed, it is not the worſe for being ſo introduced, but is agreeable with the uſual method of God.

The fourth Head I propoſed, is to weigh the Repentance *of the Crucified Malefactor* againſt our common *Death-Bed Repentances*; which duly performed will be of great force againſt Preſumption, rather than miniſter it any Confidence.

For we ſhall find ſo much gathered together, and preſſed down into it, that as Jewels have their Riches in a little room, ſo his ſhort Life of Penitency had an Age of Repentance in it.

It is ſo compoſed of Extraordinaries, that it can give very little encouragement in ordinary Caſes, except juſt thus much; that Repentance at Death is no abſolute impoſſibility.

1. Let us obſerve how his Repentance look'd to the ſeveral parts of Repentance; for though it had but little time in this World to breath in, yet with extraordinary diligence, it was buſie in all the great, and moſt concerning Points. Yet I account this of the leaſt Remark in the Hiſtory of his Repentance, becauſe it is eaſily imitable. That in which it Excelled, was the Evidences of Sincerity it carried.

1. Yet take notice of his Senſe and Acknowledgment of Sin, which was not only a Confeſſion of Words, but of his very Soul; for, deliberating things in a Moment, he pronounced himſelf worthy of the Condemnation and Puniſhment he endured. I confeſs this is not ſo infrequent in thoſe, who forfeited their Lives to Juſtice, but how oft is it rather a Formality, than the inward ſenſe of the Mind condecently affected? and poſſibly if we look upon the out-ſide of things, we can find no great difference between him and others. Yet it is a neceſſary part of Repentance, *The ſacrifice of God is a broken and contrite heart*, Pſal. 51. 17.

Magnum eſt pœnitentiæ ſignum in pœna ſua acquieſcere. Grot. *in locum.*

2. In his Repentance lay a lively Faith in Chriſt; firſt reſting upon the principle, And truth of the thing; That *Chriſt was a juſt Perſon*, that he *had a Kingdom*; and then a particular Application to him for Mercy, *Lord remember me when thou comeſt in thy Kingdom.*

3. A quick ſenſe of Eternity ſupplied Vigor to his Repentance, an evident ſight of ſomething beyond this world. For what more excites the Soul, and ſhews it the neceſſity of a gracious Change, than an everlaſting Condition appearing to it? To this end hath *Jeſus Chriſt brought life and immortality to light*, 2 Tim. 1. 10. of which this Penitent made a very full Confeſſion; *Lord remember me when thou comeſt in thy Kingdom.* He ſaw a Kingdom beyond the Croſs and Death.

4. An earneſt deſire to promote and propagate a ſenſe of God into the Hearts of others was the immediate fruit of this Malefactors Repentance. He admo-

admoniſhes the Impenitent Thief on the other ſide, *Doſt thou not fear God?* He had ſuch a Reverence of God, that he expoſtulates the want of it in the other as monſtrous and horrid. His deſign was alſo exceeding Compaſſionate, as well as Pious: For it was an Endeavour full of Charity, deſirous his guilty Fellow-ſufferer ſhould be brought into the ſame Condition with himſelf. We want much of the Compaſſion due to the Souls of others, becauſe we are ſo inſenſible of the miſery of our own; and taſte but little of the ſweetneſs of Reconciliation and Grace: But when we drink largely out of theſe Fountains, we derive the Streams upon others, that have flowed upon our ſelves.

All theſe things were evidently much to the purpoſe, if we look upon themſelves: Yet were there nothing more extraordinary in them, we might doubt whether they were any more than the good Mood, into which Principles of Conſcience excited by the unhappineſs his Condition might put him: Let us then conſider the Evidence, that all this was truly Supernatural; for I account it no Injury to ſo memorable a Repentance to ſuppoſe, that as great and fair an out ſide may have fail'd of Paradiſe, into which he entred. But,

2. The acknowledgment he made of Chriſt gives teſtimony to him in two things.

1. That it was made, when Chriſt was under all the Infamy, and Miſery of a ſhameful and painful Death, and nothing to make ſuch a Greatneſs, as he aſcribed to him probable. Among us that in general Language ſpeak honourably of Chriſt, Profeſſions of him are cheap, and prove nothing. But if one bred in Turciſm, or Judaiſm, ſhould confeſs him,

it would argue much more; yet not ſo much as in this Malefactor, who ſaw him in ſo deſpicable a State: Whereas now ſo great a part of the World acknowledging him, hath carried him up to Heaven, as it were *in that Cloud, wherein he aſcended long ago*, and hid *the reproach of his Croſs* in ſo high a Glory, eſpecially among us.

Acts 1. 9.

To confeſs him in his worſt eſtate, and before any thing of the Conſequence was known, was very great: * *Chriſt was revealed to him, not by Fleſh and Blood*; but by God himſelf. Such an Heroickneſs is indeed neceſſary to aſſure a *Death-Bed Repentance*, which had need be as great, as it is late, when Men do not live to ſee the ordinary fruits of it.

Mat. 16. 17.

* *Extrema fides, ſed non minima.* Aug. *Serm.* 122. *de Temp.*

He that could ſee Chriſt, and his Glory, through ſo dark a Vail, had *his Eyes anointed with that Eye-Salve*, Chriſt ſpeaks of. †

† *Ad rem credendam a ſenſibus remotiſſimam excitatus eſt.* Grot.

We find the Apoſtles, who had ſeen his Miracles, heard his Divine Diſcourſes, made long Acknowledgments of him, were fearfully ſhaken by this Aſſault *of the power of Darkneſs upon him*; even to a Deſpair, that he was the Chriſt. But while they were in a ſwoon of Faith,

Rev. 3. 18.

Quando paſſus eſt, omnes diſcipuli deſperaverunt quod ipſe eſſet Chriſtus. A latrone victi ſunt Apoſtoli. qui tunc credidit, quando illi defecerunt. Aug. *in* Pſal. 68.

this

this Faith with Chriſt triumphed over Principalities and Powers, even on the Croſs.

We looking upon the things of Chriſtianity in the common Profeſſion of the Nation, It is a hard thing for us to ſee them otherwiſe, than that caſts them; as it would be for thoſe that have known nothing but the Religion of *Mahomet*, Paganiſm, or the Jewiſh Synagogue, to take up upon the ſudden the Doctrin of Chriſtianity againſt their own.

We believing not with our own Faith, but Vulgar Opinion, eaſily make a Confeſſion of Chriſt; yet oftentimes the Power and ſaving Effect of it is far from us, as from thoſe that are Strangers to him: ſometimes they that come from the Eaſt, and from the Weſt, ſit down in the Kingdom of God, when the Children of the Kingdom are thruſt out.

The Acknowledgment of Chriſt in thoſe Times, was a much fairer Evidence, than it can be now; yet without inward Grace was nothing then; much leſs muſt it needs be to us, who have it made ready to our hands by Education and common Conſent in it; we muſt therefore the more narrowly obſerve, what Characters the Truth of Chriſt imprints upon our Hearts.

2. This Acknowledgment was made without any manner of Inducement, or Temptation to it, from outward advantages, it could poſſibly afford; but rather an increaſe of Shame and Scorn was to be expected from it; and that if it were poſſible, he ſhould ſuffer

Tanto namque pondere appenſum eſt, tantumque valuit apud eum, qui novit hæc appendere, quod confeſſus eſt Dominum Crucifixum, quantum ſi fuiſſet pro Domino Crucifixus. Aug. *De Anima & ejus Origine.*

the ſecond time for ſuch a Confeſſion, and become of a Malefactor a Martyr. Nay further, there was no Dictate of Natural Conſcience, that could incline him to it; for that runs not into the Confeſſion of Chriſt, nor is any way quieted concerning former Sins through ſuch a Confeſſion; but eyes God only, and Moral Righteouſneſs: Laſtly, no general Tradition prompted him to it, the Jews at that time condemning him. But in us, all Applications to Chriſt are ſecuring our ſelves in the common Barque, and keep us from being cenſured, as prophane, and irreligious Perſons. For to die without any addreſs to Chriſt, is accounted very ungodly, and ſenſleſs of a Future State; but to deny him, monſtrous and deſperate. Further, Chriſtianity is incorporated with our natural Principles, ſo that they never move, or heave themſelves in us, but that alſo riſes with them.

Now it is of great Importance in the tryal of Sincerity, upon what Grounds and Motives we do, what do; and the more we can clear it from inferiour Springs, the more certainly it is *Grace deſcending from above, and reſting upon us*, Jam. 1. 17.

Every one therefore that would juſtifie a *Death-Bed Repentance*, muſt exceed all common ſorts of Repentance, elſe he cannot enter into the Kingdom of Heaven. Nay he muſt do ſomething, that in the little ſpace of time, he hath to do it in, muſt equal a Courſe of amendment of Life; muſt be as great in him, as this Repentance of the Thief.

And do but think, if our Faith were to cut thoſe waves, his was to paſs, to row againſt ſuch a Stream, *to remove ſuch mountains*, among how many thouſands

ſands there would be found a Faith to do it; we ſhould immediately be ſtopp'd; or ſunk, and caſt away, and loſt. Yet ſuch are they we are to paſs through into Eternal Life, though of different Circumſtances from his.

But after all I will allow it poſſible, there might be a ſecret flaw in this whole Penitent's Deportment, we now inſiſt upon; and that it far'd with him as with ſome among us, who after a wicked and debauched Life fly to the Sanctuary of the Romiſh Religion (*as* Joab *to the horns of the Altar*, 1 King. 2. 28.) To Reconciliation wherewith Hopeleſneſs of any good from that they have ſo long ſinned againſt, and natural Superſtition hurry them. So this Perſon hearing a great Fame of Chriſt, and obſerving his pretence high, might lay hold upon him in a deſperate Caſe, if peradventure any thing of good might follow on it: It being very incidental to the Nature of Man to caſt himſelf upon Religion, when all elſe fails, and upon one new to him, when he hath offended againſt the old one, beyond hope of Pardon; whence Men generally receive this Recompence, that Conſcience is put into amuſe, having nothing at preſent to ſay againſt it.

And had this been the top of his Caſe, that it had been thus, could it have been ſaving? Nay, that it might poſſibly have been thus, though indeed it had been otherwiſe, yet this very liableneſs to ſuch a miſtake had unſpeakably abated the rational Security, and ſafety of his Condition, ſo that there had remained good cauſe for Conſcience to have miſtruſted which way his Condition would have fallen to Eternity.

3. The Third thing therefore, that gave him, and gives to all Ages undoubted Teſtimony of the Truth of his Converſion, is the immediate atteſtation to that Truth and Sincerity of it, *This day ſhalt thou be with me in Paradiſe.* Now that Repentance which enters into Heaven, that paſſes into Paradiſe, not hinder'd by thoſe *flaming Cherubs of Divine Truth*; that which is *within the Door, before the Maſter of the Houſe is riſen up and hath ſhut it to*, that is true Repentance and proſperous, and ſucceſsful, how late ſoever. But to know that it is true, when it is ſo late, needs a Voice from Heaven, or ſomething proportional to it, to verifie it, as is after to be urged.

Luke 13. 25.

The laſt thing I take notice of in this Repentance, is the unparallellable Circumſtance of time wherein it was accepted.

1. It was in the time of a publick act of mercy to the World, *God was in love to Mankind giving his only begotten Son. Chriſt was giving himſelf at this time.* Therefore that there ſhould be an Inſtance and Monument of this Mercy, ſeem'd condecent to ſo great and ſolemn a time.

Joh. 3. 16. Eph. 5. 25.

2. This Penitent ſtood cloſe to that Sacrifice, that was offering it ſelf up to God: He ſtood within the Savour, the Odor, the Incenſe of it: That Sacrifice, *that purchaſes men from a vain converſation*; that draws down all the Bleſſings of Salvation; that therefore the force of it ſhould reach ſo near it ſelf, is not ſtrange: I know no nearneſs of place ſignifies

1 Pet. 18.

ſies at all. How many ſaw his Miracles, heard him Preach, look'd upon him Dying without benefit? yet was his Preſence alſo, as he pleaſed, full of Divine effects. That therefore there ſhould be an experiment of ſo great a Balſom, juſt as it was preparing, was moſt ſuitable.

3. It was in the time that *Chriſt was triumphing over Principalities and Powers, and making a ſhew of them openly upon the very Croſs.* * That he ſhould bear off in the Field the prey taken out of the mouth of the proud Foe, was very agreeable to the expectation ſo great a Conqueror raiſes. *Coloſ.* 2. 15.

* *Vicem verſam reddidit Chriſtus Diabolo; quemadmodum Diabolus depravando hominem abſtulerat de Paradiſo, ſic Chriſtus latronem confitentem erueret de inferno: Ille de interdicto ligno præſumentem decepit; Iſte pendentem de pœnali ligno redemit.* Aug. *Serm.* 122. *De Temp.*

But whoever conſiders the Thief on the other ſide not converted, or ſaved, will find Cauſe to obſerve; The Salvation of Chriſt doth not ſweep the World, but is rarelier vouchſafed than we think; That a man may die without going to Heaven; That the mercy of the Goſpel is moſt arbitrary and ſovereign, chuſing and leaving; That it depends not on humane Expectation, or any Superſtitious phancies, that have been raiſed about the Croſs of Chriſt; for ſo much appears by one only taken here, the other left, though upon the Croſs together with Chriſt, and near him in the great and mediatory Act; who that conſiders will not tremble to think of one left in his ſins, falling down

down into Hell from ſuch a Heaven as Chriſt in his great Act of Redemption.

And although it may be truly ſaid, it was the fault, and negligence, and obſtinacy of the Unconverted Malefactor, that he did not uſe aright the Grace offered, or the Light vouchſafed him; yet it doth not alleviate the danger, for it ſtill remains very uncertain to whom God will give a Heart to uſe Opportunities aright, though they have them from God with an equal Liberality, as thoſe that do ſo improve them.

But indeed, the Supremacy of Grace is here very much acknowledged by all, that a Ray of the Divinity of Chriſt with infinite kindneſs ſmote his Soul. * I infer nothing from that increaſe, the Evangeliſt *Matth.* c. 27. 44. gives the Miracle, That he was Converted after he had joined with the other Malefactor in reproaching Chriſt; Becauſe † ſome Interpreters queſtion it.

* *Nova & inſolita quædam divinæ virtutis efficacia, in exemplum omnibus ſeculis memorabile, &c.* Grot. *In locum.*

† Hieron. *In locum.*

Upon the whole then of this Example, let Men that would be befriended by a *Dying Repentance*, examine whether theſe things found in this Example, are like to meet upon them. I will not ſay, till there be a time, a fulneſs of time, wherein Chriſt ſhall again die for Sinners, ſuch a Repentance is not to be expected; but I may ſafely ſay, he that in the Obſervation of this Example truſts himſelf to a *Dying Repentance* ſhould ſtartle his

Beneficium multis modis inſigne & non temere trahendi in conſequentias exempli. Grot. *In locum.*

his Preſumption with this Interrogation, Will there ever be ſuch a Conjunction, as was here, again, while the World endures?

I come now to the laſt Head of down-right Arguments againſt committing our Eternal State to a *Death-Bed Repentance.*

1. It is againſt all the Prudence and Providence of a Man, ſeeing no Man knows what kind of Death he ſhall die; whether it will afford him the poſſibilities of Repenting: How many die ſuddenly, and in ſo ſhort a Breath, that they have not time to deſire Mercy in general? How many of Apoplexies ſeizing upon the very Top of Senſe at firſt? Many by Phrenſies have no rational Motions of themſelves; innumerable Accidents (and oft-times made dreadful by the Wickedneſs wherewith they have been accompanied) have ſnatch'd away Men in a Moment. *Such are taken away living and in his wrath before the Pots can feel the Thorns*, before ever thoſe haſty flames of Motion towards God blown up for ſuch an Extremity can be raiſed. Such are taken in the very manner without ſo much time as to put off the Every-Day Habit of Sin, *like thoſe that were carried out dead in their Coats*, Lev. 10. 5. Pſal. 58. 9.

And though from the ordinary manner of Dying, we may hope for the warning ordinarily given; yet we ſee others ſurprized, who have had the ſame reaſons of Hope with our ſelves. We cannot then without madneſs truſt our ſelves to accident, *or boaſt our ſelves of to morrow*, of which we know not what is within it, ſeeing the future is wholy concealed from us: *They that make a Covenant with* Prov. 27. 1.

with death, and are at an agreement with Hell, meet with nothing but Perfidiouſneſs, when the overflowing Scourge approaches them, and the ſtorm of Hail rends their refuge of lies, Iſa. 28. 18. *&c.* If we were provided againſt all, but one ſingle Accident, even that may fall upon us with the ruin, that all the reſt could bring.

Let a Man examine, whether he can chooſe his Death, and deſign the Circumſtances of it, and place every thing juſt as he would have it, and thereby afford himſelf the Seaſon he thinks neceſſary for ſuch a purpoſe. But who is ſo fooliſh as to undertake this? He that builds upon Ground that is none of his own, is like to have all his Frame overturned at the pleaſure of another: God derides this Folly, who hath all things in his own hand, and diſpoſes them without our knowledge:

Jam. 4. 13. *Go too ye that ſay, To day or to morrow we will go to ſuch a place,*

Pſal. 104. 3. *and buy, and ſell, and get gain:* But oh miſerable is he that thinks, as God, *to lay the Beams of his Chambers,* that he builds for Eternal Reſt *in the Waters,* the flowing incertainty of future Time, where he hath nothing to do: and overſees the proper Reſt appointed him by God, ſeeing both his Preſumption, and his prophane Negligence are likely to be puniſhed together. For indeed he that is wickedly prodigal, of what God affords him, as his, and is bold to encroach upon the future which is Gods, when he comes to it, finds it full and poſſeſſed already, with what God hath provided for it; ſo there is no room for his Project, but he periſhes for ever in the Diſappointment.

2. It

2. It is againſt our Duty, and all the Obligations, that lie on us; For it is as if a Man ſhould ſay to God, I know it is my Duty, and the end of my Life, and the Providence thou exerciſeſt towards me, that I ſhould now ſerve thee, and give up my ſelf to thee; But I beg of thee, that while I live, I may live in my Luſts and Senſualities, and when I am to die and go out of the World, and ſhall have no more time and leiſure for any thing elſe, I ſhall then have nothing to do, but to look towards thee, and beſeech thy Favour, and leave my Sins: I deſire thee therefore to ſtay for my Repentance till then, and when I can no longer enjoy the World, then to grant me a Kingdom with thy ſelf, and the Fruition of thy own Happineſs: For though I ſhall diſhonour thee in the tract of my Life, yet I will retract it all in a Breath. How horribly contemptuous of God doth this appear, how Affronting and Blaſphemous? and yet this is the very ſenſe of Deferring Repentance, till Death.

Odibile eſt apud Deum, quando homo ſub fiducia pœnitentiæ in ſenectutem reſervatæ liberius peccat. Auguſt. *Serm.* 12. c.

This is the greateſt Immorality and Irreligion; for it deſtroys the reaſon of our Being on Earth, which is *to ſerve our Generation*, or *the courſe of our Life according to the Will of God, to glorifie him here on Earth.* It deſtroys the Service, yet flies upon the Reward; as if God were bound to make Men happy, becauſe he had made them, and that he had made them, firſt to take the Delights he moſt abhors, to diſhonour

Acts 13. 36.

John 17. 4.

diſhonour him, by deforming his Workmanſhip, and violating his Laws, and the good order he hath ſet in the World; and yet after all becauſe he had made them, to give them a Bleſſedneſs ſo inſuperably great, that he could find no greater; and by no means to hurt or puniſh them for Sin, though all the Juſtice, that ever was known to Man, requires Puniſhment of Offenders, as much as the reward of Deſert; elſe all Government would be loſt.

Thus therefore to imagine of God is to bring down in our own Thoughts thoſe great Attributes of Juſtice and Wiſdom, into a fooliſh and unreaſonable Pity, and only for this end, that there may be a Licentiouſneſs in Wickedneſs and Impiety.

And ſeeing upon the ſame account, all the Men in the World may adjourn their Love and Obedience to God to their going out of it; it might come to paſs, that this State ſhould have been prepared only as a Stage for the Vices and Exorbitancies of Men to have acted themſelves upon, and then they to have removed to Heaven; when as though theſe have large ſcope indeed now, as things are, yet their Licentiouſneſs is daily rebuked by the threats of the Goſpel, by the holy Converſations of thoſe, that have left their Sins by Repentance, and puniſhed by an Eternal Judgment hereafter.

But who that conſiders the infinite Goodneſs and Greatneſs of God, *that in his hand is our life, and breath, and all our ways*, can think it equal, that God ſhould have only the faint and feeble Services of a Death-Bed, for all the Preſervation and Mercy vouchſafed through the courſe of our lives?

Or who can think it conſiſtent with his Honour to give Men Laws, that point upon the Government

of

of themſelves here, and that he ſhould at ſo general a rate, as the neceſſity of Mens manner of living requires, accept of ſuch a Commutation, or exchange for the Obedience due to them, as a *Death-Bed Repentance*?

Or leaſt of all, who can believe? that Jeſus Chriſt ſhould come a Redeemer into the World, *a Redeemer from all Iniquity, a purchaſer from a vain Converſation, that he might have a peculiar People zealous of good works; who ſhould look for the great day, and his glorious appearance, by a patient expectation and continuance in well-doing*; to which he hath alſo tied them by the moſt ſtrict Obligations, that created Nature is capable of, and yet that this in a manner ſhould be wholly fruſtrated, even in thoſe ſuppoſed to be redeemed by him? Tit. 2. 14. Rom. 2. 7.

How ſhall ſuch a Man then be able to look God or Jeſus Chriſt the Saviour in the face, that hath but juſt begun to acknowledge him by ſome weak Devotions to him, extorted even of neceſſity, and given the bulk of his time to Sin; that hath ſacrified the *Male* of his Flock to Luſt, and even with impious deſign kept the corrupt thing for God? *Mal.* 1. 14.

3. If we truly underſtand the nature of Repentance, and that it is the Gift and Grace of God: It is,

1. A great Preſumption upon that Grace, to think we can call it down from Heaven at our own need, who have offered ſo much Injury to the motions of it, vouchſafed in the time of our Life; we do not conſider, that this Grace deſigns its own Glory, and

and teaches to live *Godly, righteously, soberly, now in this present World*, and therein to wait for the Manifestation of everlasting Glory; and thus we are *seek for Honour, glory, and immortality.*

Tit. 2. 13.

Rom. 2. 7.

Now that they that have bidden defiance to this Grace so long, should bring it down from the Clouds in their Dying Moments, to convey them to Happiness, is to make so cheap of that infinitely precious Goodness, that whoever aright considers the Case, must needs infinitely abhor the thoughts. Yet this is the necessity of such Mens Condition, that they must either think themselves worthy thus to becken the Grace of God, or they must perish for ever. They enter then a contest of Precedency and Superiority with this Grace, and decide against it: That it is fit for that to stoop and humble, yea to prostitute it self, rather than they should be for ever Miserable: yea rather than they should have been obliged to a Holy Life.

Πολλαῖς γὰρ φυχαῖς μέλανοία χρῆσθαι βκλη θείσαις ἀκ ἐπέτρεψεν ὁ θεὸς ἀλλ' ὥσπερ ὑπὸ παλιῤῥοίας εἰς τύμπαλον ἀνεχώρησαν. Phil. in Allego.

2. It is for a Man to desire God, to Mis-time his Grace, for the Season of it is the present offer in the Gospel. *Now is the time accepted, now is the day of Salvation.* It is to desire God to give him a Spring in Autumn, or Winter; when the time of the Patience of God is over, to expect the Salvation of God, now God who hath with infinite Wisdom and Equality weighed out Times and Seasons,

2 Cor. 2. 9.

Seaſons, and made every *thing beautiful in its time*, doth not reverſe his own Appointments to ſerve the Folly of Man, who have not *known their times*, and the *things of their peace in their day.* Eccleſ. 3. 11. and 9. 12. Luke 19. 42.

For can it ſeem reaſonable, that Mountains ſhould remove out of their places? and Rocks wander from their Situation? That Man more unintelligent, *than the Swallow and Crane that obſerve their appointed times, might not be inſnared by the evil times that fall ſuddenly upon them:* He that truſts then to ſuch a Repentance, doth, as it were; reſolve to be ſaved by Miracle, or elſe periſh. Jer. 8. 7. Eccleſ. 9. 12.

3. Men do not conſider the Jealouſie of God, nor are afraid *of his Oath* againſt them, that *harden their Hearts and do not hear his voice to day*; ſo that ſome, who have trifled with the Grace of God, *ſeek him early and do not find him.* The *Iſraelites* that ſaid, *Whither ſhall we go up, when they were commanded to go up, and poſſeſs the land*; when they would have gone up afterwards and fought for it, were rejected by God. So in *Zechary*, God gives account of that great Judgment of their Captivity, concerning which, though *Moſes*, *Samuel* and *Job* had interceded, he would not have heard. *As when I cried they would not hear, ſo it came to paſs that they cried, and I would not hear*, Zech. 7. 13. Heb. 3. 9, 10, 11. Deut. 1. 28.

Many fail of the Grace of God that prophanely ſell their Birth-right for a tranſitory Satisfaction,

Heb. 12. 16, 17. *and find no place for their Repentance, or of Gods Repentance* in favour towards them, though they ſeek it careſully, and with Tears. While Men are buſie in fulfilling the corrupt Deſires of their ſinful Fleſh, and make ſlight of the Mercy, that ſo freely preſents their Souls; a ſilent Decree paſſes againſt them; that though it makes no noiſe in their Ears, yet ſeals them in blindneſs, and hardneſs, ſo that their Souls are for ever cloſed therein: For who can open what is ſhut by ſo powerful and awful a Hand?

4. It is impoſſible to a Man to die with good compoſure of Mind, that truſts to a Dying Repentance; for let the Caſe be thus ſtated, That Repentance, which will not inable a Man to a holy Life, is not ſaving; ſuppoſe a Man then in a Dying Sickneſs, making great acknowledgment of Sin, full of Reſolutions of leaving Sin, and this Man recovering and peforming nothing, but ſliding back into the former Wretchedneſs of Life; this Repentance however ſerious, and earneſt it ſeemed, would not have ſaved him, if he had died; he had periſhed in his Sins, and his falſe Repentance together: For that his Repentance was truly inferior to his Sins, appears, in that as ſoon as ever that is over, which gave it a ſeeming Advantage, his Sins throw off that Repentance; but true Repentance always *overcomes*; that Repentance therefore could not be true.

Rev. 2. 7, *&c.*

And if Repentance be falſe and counterfeit, there is no amendment of it in Eternity; when once the *Maſter of the Houſe is riſen up, and hath ſhut to the Door*, there is no entrance: While the *fooliſh Virgins*

Luke 13. 25.

Virgins too late underſtanding the Error *of Oyl in their Lamps only, and not in their Veſſels*, went to correct it, by buying Oyl, *They were ſhut out*, and *no knocking* powerful enough for their Admiſſion. Mat. 25. 3, &c.

Yea though a Man may ſeem to be well quieted, and comforted, and to have the Teſtimony of the Spirit of God, yet all this may be but a Deluſion, and *Satan in an Angel of light*; for though they that have truly this Teſtimony, may be ſuppoſed to know it is that true Spirit; yet they that have it not, may have ſomething, they ſo ſtrongely imagine to be it, that thereby they may be deceived. This Teſtimony therefore muſt be proportionable to the aſſurance, this Dying Man had from Chriſt; elſe even a Man that dies ſafe, muſt die in ſuch an unexpreſſible Torment of Mind, that it had been much better he had enjoyed no ſuch ſeaſons of Sin, than only endure that. And who can preſume ſo upon God, as to promiſe himſelf ſuch a train of Miracles to carry him not only to Heaven, but without thoſe Agonies of Horror that are like Hell, after ſo long Impenitency? 2 Cor. 11. 14.

Thus on all ſides it is moſt neceſſary for every one to Repent while he may behold the Truth of his Repentance in the ordinary Fruits of a holy Life; and ſee himſelf in all the Circumſtances of Temptation, change of Condition, Varieties, which Life and the Courſe of it carry along with it: For that is often by length of time caſt up, and appears upon the Surface, that lay concealed at the bottom, till ſuch a Concurrence of things gives it the advantage to riſe.

I underſtand nothing that can be objected to this laſt Argument I have uſed to diſable the Confidence of ſuch a Repentance, except this.

It may be ſuppoſed, the Repentance that is full of paſſionate and affectionate Motions towards God, though amidſt the fears of Death, may be good, till it be blotted out by returns to Sin, and therefore if it be taken in the juſt time, while it is good; that is, if a Man dies before it be reverſed, it may ſerve the great purpoſe of Eternity.

This Suppoſition I muſt confeſs hath a ſeeming Countenance from that particular place, *Ezek.* 33.12. *The righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion; as for the wickedneſs of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſs.*

But if the ſcope of Scripture-Diſcourſe in general, or the very ſenſe of Morality be taken in the Caſe, no Man may truſt ſo great a weight here; For Chriſt looks upon *the ſtony ground* with the ſame Eye, *while it receives the word with joy, as when by and by it is offended*; and it was therefore truly no better at firſt than at laſt. *The Houſe that is not founded upon the Rock*, is as ill founded in the Calm, as in the Storm, only the Storm diſcovers what it was. Morality it ſelf requires a better rooting of virtuous Habits, than that they ſhould be ſet only in looſe Ground, thrown up by Extremity of Condition, and not in the Soil it ſelf.

Mat. 1.3.20,21.

Mat. 7. 26.

That Repentance which will not bear the trial of time, will much leſs ſuſtain the Teſt of Eternity, wherein every thing that ſtands, muſt be ſolid and ſub-

ſubſtantial: Things that ſuffer the loſs of themſelves, when they are tried *by mans day*, will ſuddenly be conſumed by the hotter Beams of God. 1 *Cor.* 4. 3.

That hath need of good Founding, that muſt undergo an Eternity, and have all advantage of Concoction, that muſt be laid up for ever; which the ſhort Moments of a Death-Bed without a miraculous Aſſiſtance will not allow. The Fruit of it generally, like *that Haſty-ripe, periſhes while it is in the Hand*: This Repentance gives up the Ghoſt, as ſoon as it is born. Iſai. 28. 4.

Now as for that place in *Ezekiel*, ſo much vexed with Controverſie, I do not think it convenient for me to intangle a Diſcourſe intended wholly for practice with the Perplexities of it.

Only I am concerned to ſhew, that it doth not afford the favour ſuppoſed to this kind of Repentance. For firſt, We muſt not miſtake *the day* it ſpeaks of, as if it ſignified ſo ſtrait a compaſs of Time, as a Day; but that Seaſon wherein either the righteous Man waſts and deſtroys his Righteouſneſs; or a Sinner over comes his Vitious Cuſtoms and Inclinations, neither of which are uſually done on the ſudden. Secondly, *The turning from Wickedneſs* intended is certainly a ſincere and impartial one, and not ſuch as we have rendred this Dying Repentance ſuſpicious to be. Thirdly, It muſt be juſtified *by a walking in the Statutes and Judgments of God, and doing that is right*; that is, by a continued Reformation, which will leaſt agree to this Repentance, and therefore this place of Scripture will not protect this Suppoſition, but rather damns it.

Having now in the foregoing Diſcourſe, in a practical and perſwaſive way, endeavoured to engage Men to a timely Repentance, by ſetting out the hazard of a late one: I have thought it neceſſary, to make the ſtate of the whole Doctrin, as exact as I can, by conſidering whatever might with fair appearance of Scripture-Reaſon call into queſtion and ſcruple, what I have grounded my Perſwaſions upon.

I will therefore, as a Supplement to all I have ſaid, Firſt recollect what I have intended all along. And then caſt all, I can poſſibly ſuppoſe againſt it, into *Objections* and *Anſwers*, that by cloſer atention to the Caſe it ſelf, every one that will be at the coſt to conſider it, may be convinced to the main End, *viz.* A preſent Religious Life.

1. Firſt then I make it not the queſtion, Whether a true Repentance, how late ſoever, be a Repentance to Salvation?

2. Nor Secondly, Whether God hath reſerved it to the Prerogative of his Grace, to give a true Repentance at laſt?

3. Nor Thirdly, Whether a Repentance that is true and ſincere, though but in the Seeds, being ſurprized with a Death-Bed, may not then break out and ſhew it ſelf more fully?

4. Nor Laſtly, Whether a Man that hath the light of the Goſpel brought to him, but juſt before his Dying Condition, may not expect the Grace of God working with it then, even as in the freer times of Life?

All theſe I do with great Confidence acknowledge: The Subſtance of what I have ſaid againſt a *Death-Bed Repentance*, will be compriſed in theſe following

following Aſſertions, which I reſtrain wholly to Men, that have lived under the Light, and Exhortations, and Applications of the Word of God, with all uſual Freedom; and yet have not begun ſincerely to Repent, till they come to die.

The Firſt is, That a *Death-Bed Repentance* how fair ſoever, it may appear, hath yet the greateſt Doubt imaginable upon it, whether it be true.

The Second, There is greateſt Reaſon of Fear, God will not give his Grace to ſuch a Dying Man, to Repent.

The Third, That a Repentance at Death is not that *general Repentance*, the Scripture Diſcourſes of, makes promiſes of Pardon upon, offers the Aſſiſtances of the Spirit to, enjoins the Duty of, with ſo many preſſing commands. For that Repentance immediately to be begun is ſuppoſed to govern a following Life. It muſt therefore be an extraordinary, and miraculous Repentance, if true.

Laſtly, That it is therefore againſt all rules of Piety and Prudence, by miſpending Life to caſt our ſelves upon the neceſſity of Repentance at Death.

This, I ſay, is the Subſtance of what I have deſigned all along, and which I would now further clear, and vindicate from theſe following Objections.

Objection 1. Doth not the Parable of calling ſome Labourers into the Vineyard at the Eleventh Hour, imply, That God doth in ordinary Convert ſome at the laſt Hour, as well as ſooner? Mat. 20. v. 1. &c.

Anſwer. The main ſcope of Parables is only argumentative, and *ſo far as the ſcope of* that Parable relates to this Caſe: It is no more, than what I acknowledge, That God gives Eternal Life to true

Repentance, if true, at laſt, even as to the firſt and earlieſt Repentance. The reward being to all of *Grace, and not of Debt.* It is alſo to be conſidered, there remained an Hour of working, repreſenting rather old Age, than a Death-Bed, if the colours of a Parable prove any thing, and ſo are rather againſt this Repentance, than for it.

In the *Second Objection*, I ſuppoſe Men taking Sanctuary at infinite Mercy and Power in this manner.

Although no thought of Man can reach the Mercy, that accepts or gives Repentance at the laſt: yet Mercy being as much above our Thoughts, as the Heaven above the Earth, what can we define concerning it? And though there are ſo many Circumſtances of Impoſſibility, according to our meaſure of things; Yet the things that are impoſſible with Men, with God are poſſible; for with God all things are poſſible: How can we then determine in this Caſe? *Can we by ſearching find out the Almighty* in his Mercy and Power? *Can we find him out to perfection? It is high as Heaven, what can we do? It is deeper than Hell, what can we know? The meaſure thereof is longer than the Earth, and broader than the Sea.*

Anſwer. Now becauſe in this *Objection*, the ſinews of all Hope and Expectation from this late Repentance meet; I will endeavour to give the moſt punctual *Anſwer* to it. And though I know after all, that is, or can be ſaid, Men will not quit it: Yet I ſhall reſt upon this *Anſwer*, as my laſt Reſolution of this Caſe; and by it raiſe the diſſwaſions from a truſt in ſuch a Repentance to the height; the greatneſs of the hazard appearing moſt fully from it.

In

In general therefore it hath been noted, The queſtion is not whether God accepts a true Repentance, how late ſoever; but whether God will give a true Repentance ſo late; and herein the queſtion is not of the limits, the abſolute limits of infinite Mercy and Power; But what limits it hath ſet to it ſelf? and what Seaſons it hath limited to us? and whether according to theſe a *Death-Bed Repentance* be not almoſt, if not altogether an Impoſſibility? I'll therefore lay down ſeveral degrees of Impoſſibility, notwithſtanding infinite Mercy and Power, that muſt neceſſarily abate the Irregular Confidence of ſuch a Repentance, and under one of them I ſhall be bold to place it.

1. The higheſt degree of Impoſſibility is, of thoſe things, that are utterly and abſolutely *impoſſible with God*, becauſe they are irreconcileable with his Nature, and ſuch wherein if they were, *he muſt deny himſelf*, which he cannot do. For though there is nothing above God, not ſo much as any Goodneſs, or Righteouſneſs abſtracted from himſelf, that ſhould give him Law; Yet he being himſelf that ſupreme Goodneſs and Righteouſneſs, He is a Law to himſelf; His Nature is his ſupreme and inviolable Law; And his Will ſtands always even with his Nature: For his Will is himſelf reciprocal with his Nature; And all his Actions keep perfect Correſpondence with his Will. Upon this immutable Reaſon *God cannot lye*, he cannot do any thing weak, or that argues Imperfection: He cannot but be righteous in all his ways, and holy in all his works. Upon this Reaſon alſo he cannot, *he will not acquit the guilty*. He cannot, he will not ſave or make Men happy in their Sins. God himſelf ſpeaks this Senſe,

Senſe, *Ezek.* 18. 31, 32. and *c.* 33. 11. *As I live ſaith the Lord, I have no pleaſure in the Death of him that dieth, why will ye die? Turn your ſelves and live ye.* As if he ſhould ſay, except ye turn, all my Mercy can do you no good. For ſuch a Mercy as God the *Father* of *Mercies*, will not give, would not be a Mercy, but either a fooliſh Softneſs, or looſe Indulgence to Sin. Such a Power were not a Power, but an Impotency, or turning all things to Confuſion. Theſe therefore are as inconſiſtent with God, as Folly, Imperfection, Sin. The Goſpel, the higheſt diſplay of Mercy reſts upon this Principle, being not a Salvation of Men in Sin, but a moſt effectual Redemption of Men from Sin. Of all that God can be ſuppoſed to do for Men, there is nothing more impoſſible than this, more repugnant to all the true Senſe of Man, more overthrowing of the undertaking of Chriſt, more contrary to the Nature of true Happineſs. An Opinion of the damned in Hell being annihilated, or recovered to Holineſs and Happineſs after ſome Ages of Torment, were a high Probability compar'd with this. He that can tempt himſelf to believe this, may believe any thing, and needs no Confutation, but his own Unreaſonableneſs. Againſt this I have been thus large, becauſe it ſecretly lurks in Mens Hearts, that God may ſave them without ſo much ado about Faith and Repentance, though being afraid to ſpeak a thing ſo monſtrous, they diſguiſe it under the Pretence of a faint Repentance at laſt.

But from what I have ſaid, It is plainly to be inferred, Firſt, That ſome things which God cannot, will not do, are not the reproach either of his Mercy or Power, but the Glory and Greatneſs of both. And this, that He neither can, or will ſave Men without

without ſincere Faith and Repentance (that is without a recovery to Holineſs) is one of theſe things. The *Death-Bed Repentance* then, that is *unto Salvation*, muſt without all diſpute be a ſincere Change from Sin to Holineſs.

2. There is an Impoſſibility, that ariſes from the peremptory, and abſolute, and irrepealable determination of the Will and Council of God concerning any thing. In this degree of things I account, * *the unpardonableneſs of the Sin againſt the Divine Spirit. The unrenewableneſs of total Apoſtates from Chriſtianity to Repentance. The impoſſibility of Repentance after this Life*: Now though theſe carry not their own Evidence of being inconſiſtent with the Divine Nature, as the former; yet the Declaration of ſupreme pleaſure againſt them is ſo effectual, that we muſt needs look upon them, as impoſſible. And we may ſee a great conſent, a high Congruity between the things themſelves, and the Determination of God concerning them, which Reaſons are yet clearer with God. For in the Sin againſt the Holy Ghoſt there is ſo mature, ſo perfect, ſo concocted a Wickedneſs, ſo high a contumely againſt the Godhead it ſelf, that it is very irreconcileable with Repentance, and ſo with Pardon. The total Apoſtacy from Chriſtianity, and the Evidences of it mentioned *Heb.* 6. from the very Nature of the Caſe appears irreparable, becauſe there is no other or higher Grace, than that of the Goſpel, for the Apoſtates to remove to; *no more ſacrifice for ſin*, nor are there

* *I cannot acquieſce in the Expoſition of the Learned* Dr. Hammond *in his Annotations concerning theſe two Caſes.*

there any higher Evidences of that Goſpel, than thoſe he is ſuppoſed to revolt from; and no more perfect Acts of Contrariety to the Goſpel, than *the crucifying the Son of God afreſh and putting him to an open ſhame, the doing deſpite to the Spirit of Grace, the treading under foot the Son of God, and counting the Blood of the Covenant an unclean thing, in the Parallel place.* Heb. 10. 29.

Beſides all other Reaſons, the unchangeable State of Eternity is ſo conſolidate with, ſo fixed into our very Being, that the Perpetuity of it is very accountable to our Reaſon; ſo that there can be no Change after this Life.

From hence then, we derive thus much farther againſt a *Death-Bed Repentance*: Firſt that ſome things, wherein we cannot find an expreſs Impoſſibility in their Nature, are yet made ſo by Gods abſolute Reſolution concerning them; into the Reaſon of which he alſo is pleaſed to give us ſome light: And that many Expreſſions of Scripture (as, *They ſhall ſeek me early but ſhall not find me*, the Parable of the fooliſh Virgins, with many others) make this Repentance very dangerous, with which alſo the very Reaſon of the Caſe concurs; Yet not amounting to this kind of Impoſſibility.

3. There are ſome things impoſſible according to the Rules, and general Laws of the Creation, and Government of the World, which we call Nature, and which Rules, infinite Wiſdom and Power hath ſo preſcribed to it ſelf, that he hath yet reſerved to himſelf freedom to ſhew himſelf above them, as Founder and Lord of Nature.

Thus it is impoſſible for the Sun to ſtand ſtill, to raiſe the Dead, that the Fire ſhould not burn: That

is,

is, It is impoſſible at all times, but when infinite Power is pleaſed to be ſeen riding in the Heavens, far above all Nature, that is, when he is pleaſed to work Miracles: ſuitable to theſe Laws of the firſt Creation, there are alſo Laws of the new and ſecond Creation, *viz.* the Redemption of Chriſt.

It is true, the new Creation, compared with the old, is ſo far as it is new, *All Miracle.* Such is *Righteouſneſs without Works*, Regeneration; Such is the Incarnation, the Reſurrection. Even as the firſt Creation and daily Preſervation are Miracles compared with *that nothing*, out of which all things were drawn, and are ſtill upheld. Rom. 4. 6.

Yet this very miraculous Frame of the Goſpel is bounded with certain Laws and Rules, and when theſe are tranſcended, it is a Miracle in this miraculous ſtate of things.

Now all Inſtances of miraculous Power are rare and extraordinary, and the Reaſons of them, when they have been, have always been great and ſolemn; and when they have been more plentiful in any Age, the Reaſons have been great for that alſo. And in Miracle it ſelf, there hath been always regard to the natural ſtate of things. Miracle hath for the moſt part lifted up Nature only, wherein it was either decayed, or not planted ſo high, as the very effect to be wrought, and juſt then deſigned; not minding the flouriſh of it ſelf, but the main Intention only: We read of no other Circumſtances but thoſe of ordinary Mortality, into which they that were raiſed from the Dead in Scripture were exalted; only that they were raiſed to Life.

In the new Creation, ſo much of the old, as would ſerve in it, is generally taken in; and the Con-

Conſtitutions that will agree with the deſign of Grace are upheld for the moſt part; as were eaſie to manifeſt. Divine Inſpiration did not diſannul the natural Temper of the Prophets or Apoſtles; but they are eaſily obſervable in their Writings. Converſion doth not deſtroy, but ſanctifie and renew Nature. For what doth all this ſerve, but to ſhew, God does as little as may be, decline from the firſt Model of things, His Wiſdom ſo deeply contrived?

Further, the new Creation in all things excelling the old; as the whole State of it is never antiquated by a higher Revelation, ſo the Laws of it are ſeldom exceeded by any thing extraordinary; yet I acknowledge, Inſtances there are of Extraordinaries, even here alſo.

The Apoſtleſhip was in a manner wholly miraculous, yet the calling of the Apoſtle *Paul* was ſomething higher than that; for whereas the Twelve were trained, and educated in the Diſcipline and Converſation of Chriſt; and expreſs care in the Surrogation of one into the place of *Judas*, was had of ſuch a Preparation, yet the Apoſtle *Paul* was ſuddenly born into that high Function and Authority, into which they were gradually admitted. But the reaſon alſo was very high, That there might be ſo great a Proof of the Power of the Goſpel, as a Perſecutor and Blaſphemer Preaching that Faith, he had ſo notoriouſly perſecuted; and on the ſudden, that it might be without the Suſpicion of a Confederacy.

Acts 1. 21, 22.

Acts 9. 20, 21, 22. 31. Gal. 1. 23, 24.

His

His very Converſion was a Superabundance of *Abundant Grace*: He was not only in a deep Humility of Expreſſion, but in the thing it ſelf, one of the *chiefeſt of Sinners* ſaved by Chriſt: His Sin had been the unpardonable Sin, had not *Ignorance* abated it. 1 Tim. 1. 14. ὑπερπλεόνασε ἡ χάρις. 1 Tim. 1. 15. *verſ.* 13.

But upon that ſolemn account *he obtained mercy*; *That in Him Jeſus Chriſt might ſhew forth a Pattern of all long-ſuffering*, 1 Tim. 1. *verſ.* 16.

This of the Dying Malefactor, I Eſteem of the ſame kind, and the Reaſon was extraordinary, as I have before obſerved.

I have now thus fully diſcourſed this Particular, becauſe it brings me to the ultimate Reſolution, I can make of this Caſe; that is,

A *Death-Bed Repentance* whenever it is true, is a Grace and Favour vouchſafed to the Soul, in which it is found, above the ordinary and general Grace that gives Repentance. For it is above theſe four great Rules of the Goſpel, wherein alſo the fundamental Nature of things much conſpires.

1. That God is jealous of the Glory of his Grace, and gives it by the ſame rule, he preſcribes to us. *To day, while it is called to day, hear his Voice.*

2. God attempers his Grace to the ſtate of Man's Soul, ſo as not to permit to ſuch a long hardning, and accuſtomedneſs in Sin, thoſe whom he intends to Convert.

3. The Ingenuity and Freedom of the Soul neceſſary to Repentance is not ordinarily poſſible, amidſt the Fears and Neceſſity of Death.

4. *Fruits*

4. *Fruits meet for Repentance, and amendment Life, and the glorifying God upon Earth,* by a holy Converſation are univerſally required. Such a Repentance then muſt be proportionable to *a Miracle, a Miracle in Grace.* Now Miracles are ſeldom, and not but upon ſuch Reaſons as exceed the value of thoſe Rules (at leaſt) in that Caſe, wherein they are over-ruled; Reaſons of greater Eminency than what daily fall out; but it is a daily Reaſon, that Men muſt either Repent or Periſh. Such Repentances therefore are very rare, and doubtleſs when they are, God gives a luſtre to the Reaſons why they are; In ſuch a meaſure, that Men may ſay, *Here is the finger of God,* ingraving his Wiſdom upon his Work. And with ſuch a Freedom as our Saviour expreſſes, *Luke* 4. 25, 26, 27.

The practical Concluſion then from hence is this, It is as preſumptuous a *Boaſt* for a Man to think, He ſhall Repent when he comes to die, becauſe the Mercy and Power of God are infinite; as for him upon the ſame accounts, to leap into Seas, or roll himſelf in Flames, without fear of danger.

Prov. 27. 1.

Nay, It is ſuch a kind of prophane Inſolency, as ſome Interpreters give that of *Lamech* to be, *Though I ſhould ſlay a Man in my anger, or a Young-man in my Senſe of an Injury: Yet if* Cain *notwithſtanding his Murther, was ſecured by a ſevenfold Vengeance from God upon him, that ſhould ſlay him, I ſhall be ſecured in mine, by a Vengeance ſeventy ſevenfold.* Thus Men ſay, if ever any one for all an irreligious Life, was preſerved from Hell by a Repentance at laſt,

Gen. 4. 23. Paræus *in locum.*

laſt, I need not fear, but I ſhall: Both agree in a bold claim of the Sovereign actings of God for their own ſafety in Sin.

4. Below all theſe Impoſſibilities; as in Nature there are great difficulties, that are not uſually overcome, and yet in things poſſible without a Miracle; ſo there are alſo in Grace. Our Saviour tells us, *It is eaſier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven.* Mat. 19. 23, &c. *His prejudices and prepoſſeſſions are ſo many, his temptations and intanglements are ſo great.* The Prophet ſays, *Can a Blackamore change his skin? or a Leopard his ſpots? then ye that are accuſtomed to do evil, may learn to do well.* Jer. 13. 23. All delay'd Repentances are very uneaſie; ſome Divines obſerving few Converſions after the fortieth Year of Life. But of theſe, though all Men ought to apprehend the danger; I ſhould ſay, (that no Man might be inſnared) as our Saviour ſpeaks in theſe Caſes, *The things impoſſible with Men, with God are poſſible.*

Objection 3. But according to this ſtate of the Caſe, What ſhould a Dying Man do, that hath not yet repented? Should he expect a Miracle, or do nothing through deſpair?

Anſwer. Have ye not read, what *David* did when he was an hungry and had need? He adventured over Laws, and was blameleſs: If any Man feel the neceſſities of a Soul periſhing, let him lay hold upon Mercy and Grace to help. There is a Faith in this Caſe, like the Faith of Miracles, that removes Mountains, and divides Seas. *He that can receive it, let*

him receive it, Mat. 19. 12. But let every Man take heed how he falls into theſe Neceſſities; For multitudes not having the right Faith, *like the* Egyptians, *Eſſay this*, and are drowned, *Heb.* 11. 29.

It is a very hard thing to diſtinguiſh between *mirum*, and *miraculum*, a Wonder, and a Miracle; ſo is it between a ſaving Faith, and Repentance that may have wonderful effects, through the Conviction of a Death-Bed, and this true ſaving Faith, this Faith of Miracles; and for any thing I know, Eternity only can make a Man ſafe concerning it, and ſure that he had it. Doubtleſs many like *Joab* periſh, catching hold of the Horns of the Altar.

Objection 4. But what? If Men having made a Profeſſion of Religion, have done many things religiouſly and ſoberly, and yet through the prevalency of ſome Luſts, it appears they have not truly repented? May not the Converſation they have had with Religion, ſo prepare things, that their Repentance may be diſpatched in the Inſtants of Death?

Anſwer 1. It is dreadful to conſider, how the unhappy pleas of ſome upon ſuch kind of accounts recited by Chriſt, are alſo rejected by him. *Many ſhall ſay in that day, Lord, Lord, have we not eaten and drunk in thy preſence, and thou haſt taught in our ſtreets? In thy Name have we caſt out Devils, and in thy Name done many wonderful Works. Yet he ſhall profeſs unto them, I never knew you, Depart from me ye workers of iniquity.*

Luk. 13. 26, &c.

Mat. 7. 22.

Beſides all the Doubts already inſiſted upon, ſuch Men have made a Cuſtom of deluding Religion, and have great cauſe to fear they ſhould do ſo at laſt.

God

God alſo is *ſo provoked by ſuch*, as have *long tempted him, proved him, and ſeen his works, and yet err from him in their hearts, and do not know his ways, that he comes to his oath againſt them*, Heb. 3. 9, 10.

Anſw. 2. But leſt this ſhould diſcourage and ſuffocate all motions after God, either in Life or at Death; and they ſeem in as good condition, that never mind Religion, as thoſe that do: I add,

Any good thing found in Men, either in their Life or Death, though it have not the worthineſs of *Repentance to Salvation*, yet ſhall certainly *have its reward* in mitigations of Puniſhment; which Conſideration fully explained at the Day of Judgment will aſſoyl many of this ſort of Doubts concerning the ways of God. I believe thoſe *very early ſeekings* of God, notwithſtanding which, he is ſaid *to laugh at the Deſtruction* of thoſe, from whom they come, when they have firſt ſerved the gloryings of Juſtice, obtain leſſenings of Pain: as conquered Enemies, after they have been led in Triumph to wait on the Conqueror's Glory, may have even that Service recompenſed with a more compaſſionate Captivity.

Anſwer 3. If there have been ſolidity and ſincerity in any religious Exerciſes in the time of Life, whereby the Heart by the Grace of God is prepared for further Grace; as very often Converſion is by degrees: It is hopeful God may uſe Death, as a Seaſon of compleating his Work; yet this is to be regiſtred among the ſeldomer diſpoſes of God, and both thoſe Preparations, and the Complement of them is under the caution of our Saviour: *Strive to enter in at the ſtrait gate, for many, I ſay unto you, ſhall ſeek to enter, and ſhall not be able*, Luke 13. 24.

Objection 5. Is it not at all times a great Folly, to promiſe *a to morrow* to Repentance, how long ſoever we may live after that to morrow? becauſe we daily *harden through the deceitfulneſs of ſin.* Is it not alſo always a curious Point, and that requires a great jealouſie over it, whether our Hearts are at any time ſincere in returns to God? Is it not laſtly, always to be feared, leſt our *to day*, the time of Grace ſlip from us? Why then are the dangers p'aced ſo induſtriouſly upon this Repentance at Death?

Anſwer 1. Firſt as concerning the time of Repentance, It is to be acknowledged; Every Man, that is come to the ſtrength and fixedneſs of his Underſtanding, to the poize and inclination of his Will and Affections, to the habit and cuſtom of his Life and Actions, and hath not determined for God, hath great reaſon to fear; leſt as there is a deep print of the high hand of Nature upon his unconverted ſtate, ſo there ſhould be a Seal of Juſtice alſo, and this Doubt increaſes every day.

Notwithſtanding this; All Doubts and Scruples, that have an appearance of inſnaring and intangling the minds of Men with fears, they begin too late, are to be avoided; if it be not ſo late, that it is *juſt now dark, and their feet ſtumbling*
Jer. 13. 16. *upon the dark mountains*; And
Iſa. 38. 19. theſe things being written eſpecially for the *living*, who have in ordinary probability time to loſe, the danger is beſt placed here, where it takes them every way.

By the way of Encouragement; that the time is not yet paſt, while they have the ſpaces of Life, and of the Patience of God; which is not *a ſlackneſs of Juſtice* but *a deſigned Salvation.* By the way of Cau-

Caution, becauſe they know not how ſoon they may be caſt upon a Death-Bed, and this Patience be at an end: With Dying Men the caſe is otherwiſe, who are already in the thickeſt of the Danger, and muſt work themſelves out in that moment, or periſh for ever; without any Injury therefore to them, *the living* are thus to be warned. *Iſa.* 38. 19.

Further, It is evident, all delays of Repentance roll down hither, however Men propoſe a ſtop; yet hither the generality come at laſt: So that in effect, it is all one, whether Men are diſſwaded from truſting to a Dying Repentance, or from delaying their Repentance. For if they are given to delay; It comes to this, They repent and die together. But if a Man be afraid to venture Eternity upon his laſt Breath, he will repent preſently.

2. For the difficulty of being ſincere in Repentance, I place it here, becauſe, though every Man ſhould by drawing the parallel lines of Deluſion, and miſtake upon himſelf, try his Repentance when ever it is; yet theſe Errors fall in greateſt numbers upon that point of Extremity, and with leaſt poſſibility of rectifying them: But ſeeing there are at all times ſuch deceits in this Caſe, there is nothing ſo neceſſary, as to repent in a clear light, and full leiſure.

3. For the ſeverity of God in denying his Grace, though I acknowledge his Indignation condemns many, who have dallied with him and their own Souls to be ſuck'd in again by the whir-pool of their Luſts, when they would have riſen out of them; yet this Indignation is never ſo certainly at the height, as when Men have provoked it as long as they could: It is moſt miſerable therefore to make our laſt motions within the command of ſuch a hor-

rible Pit, leſt they prove only the ſtruggles of ſinking Men: yet this we muſt do, if we are not before got out of it. There is much greater hope (how bad ſoever their Condition may be) to them, who are yet in the hand *of patience lifting and leading them to Repentance, and do not deſpiſe it, but account it Salvation.*

Rom. 2. 4.
2 Pet. 3. 9.

Objection 6. This Doctrin does not favor enough of the Grace of the Goſpel, that would have all Men come to Repentance.

Anſw. To diſcourſe the Severities of the Goſpel, to the ends of the Goſpel, is moſt Evangelical Diſcourſe. For as the Goſpel doth with all clearneſs declare its own Rigors, that Men might not miſtake it, for a looſe and careleſs Doctrin, and ſo miſs the Salvation of it; ſo have I diſcovered the great hazard of a Dying Repentance, that Living Men might be perſwaded not to caſt themſelves upon it, and Dying Men excited to an Action ſuitable to the extremity of their Caſe.

And this is indeed preaching the Goſpel; and to be moved *upon it with fear, to prepare an Ark to the ſaving our Souls* before the flood come, is as true an effect of Faith, *as to be conſtrained by love to live to him, that hath* died for us. I ſay as true, and gives us a Title to the *Inheritance of the Righteouſneſs, which is by Faith*, together with the other. For the Prudence of Faith makes us apprehenſive of the Reaſons of Danger, and ſo to Fear, even as the Gratitude of it ties us with the Obligations of Love. This is not that Fear that Love caſts out, but that it ſelf quickens, and

Heb. 11. 7.
2 Cor. 5. 14.

and is alſo both quickned and guarded by it: nor *is it the bondage, but the wiſdom of Fear.* Rom. 8. 15. Job 28. 28.

Objection 7. But is the general Judgment of Divines thus?

Anſwer. All judicious Divines are very tender of binding the Prerogative of Grace, or clipping off the Action of Men towards God, even at this time; in Obſervation whereof I have deſired to be cautious herein alſo: But in their cautions againſt Preſumption, their Expreſſions amount to the utmoſt I have ſpoken. *See, beſides the concurring Judgment of the Ancients, Biſhop* Andrews *Sermons on Repentance. Dr.* Hammond *and Dr.* Taylor *in their Treatiſes of this Point.* Bolton, Dyke, &c.

Infer. 1. But ſetting aſide the whole danger of a *Death-Bed Repentance*, Let me now laſtly thus reaſon, and thus expoſtulate; Why ſhould we deſire to Repent ſo late? It is good to be betimes doing, that which is moſt comporting with our trueſt Happineſs; Reconciliation with God, return to Him, his Favour, to obey Him; theſe are the trueſt Freedom and Peace of a Man at all times: *Great Peace have they which love thy Law, and nothing ſhall offend them.* He lives in the leaſt pain, that lives holieſt; *I made haſte therefore and delayed not to keep thy Commandments*; I ſeized upon ſo great an Enjoyment, as ſoon as I could, afraid to be kept off from it too long. Pſal. 119. 165. Pſal. 119. 60.

To fear God and keep his Commandments is the whole duty of Man, Eccleſ. 12. 13. When a Man

conſiders Life, and that he hath but a Moment of it, and that therefore he would live that Moment, as much as may be he; ſhall find the higheſt of Life, the top of Life to be *Godlineſs, which hath all the promiſes of this life, and of that which is to come*, 1 Tim. 4. 8.

To purſue this World, and the Vanities of it is not only with greateſt folly, and impertinency to lanch our ſelves in a great Veſſel, the Greatneſs of our Affection; and with ſolemn Preparations, our ſtrongeſt Action, into the low water, the ſhallow of Life; which becauſe it cannot carry ſo great a bulk, increaſes the Toyl and Vexation, as well as enhanſes the Vanity and Folly of doing nothing at ſo great an expenſe: But worſe than this, it is the loading our ſelves with guilt under a deluſion of Pleaſure; that gives us ſecret diſquiet and torment, while we are laying it on; and cannot be laid down as we pleaſe; but with more ſenſible and induſtrious Anguiſh, than we heap'd it upon us, I mean, the ſenſe of our miſdoings, and Contrition for them, ſo neceſſary *to work Repentance*.

To conclude, Seeing *to die is the end of all Men*, Eccleſ. 7. 2. Repentance is to be choſen while we live, that we may die with the greateſt quiet; without thoſe Agonies of Conſcience, thoſe cold Sweats, thoſe ſinking Eyes, and fainting Spirits; for he dies with moſt eaſe, that moſt ſurveys Death, and looks into all the Retirements of it before-hand; that knows it perfectly, and all its ſtrength; ſuch an one governs himſelf in it, as in a moſt important Action with Decency and Freedom. He is not hal'd by Death, but received by it: *Into thy hands I commend my ſpirit*; he lays

Luke 23. 46.

ays himſelf orderly into the ſhade of Death: Whereas ſo long adherence to the Pleaſures of Sin gives Death a Violence. It makes Men both unwilling, and afraid to die. *This night thy Soul ſhall be required.* Life is exacted of a Senſualiſt, and torn from him, that is reſigned by a Spiritual and Mortified Man; Good Men die in an active Senſe, they know how to die; others die paſſively, they are forced to die. Luke 12. 20.

This great difference prefers to us Dying daily, before that forcible Dying at once.

The wiſdom of Dying was accounted by Heathens one of the worthy Buſineſſes and Imployments of Life, and that required much ſtudy. Chriſtianity gives us the true Rules of it, and they lie *in waiting till our change come*; *Time is ſhort, they therefore that uſe* this World, ſhould not uſe it down to the Bran, ſenſually; but only take the advantages of it to a higher Life: Elſe being met on the ſudden by Death, they are like thoſe that fall off from Life with Violence, that is, Headlong; but they that live in the Senſe of God, and an Eternal Condition, alight with care and eaſe. 1 Cor. 7. 29.

It is therefore not only greateſt Safety, but trueſt Frugality and Improvement of Life to Repent betimes; and when we come to die, the eaſieſt and ſweeteſt way of dying. Not indeed a Dying, but a Tranſlation into Immortality and Bleſſedneſs.

Inference 2. Seeing the *Wiſe*, and *their works are all in the hand of God*; and that he giveth *Wiſdom* to *the Wiſe Man's Heart*, to *diſcern* both *Time* and *Judgment*; and not to be *taken* as *Fiſhes* in an *evil Net*, and as *Birds in a Snare*, when it falls ſuddenly

upon them, having *not known their time*; Let us moſt humbly commit our ſelves to Him by earneſt ſeeking his Grace in the Redeemer, in whom all his Grace is Treaſur'd up; Thus by the Efficacy of his Spirit we ſhall *know in our day, the things of our Peace*, that *they may not be for ever hid from our Eyes*; *we ſhall ſeek the Lord, while he is to be found*, and *call upon him while he is near*: And ſo ſhall be ſecured from having the *Door ſhut* upon us.

Infer. 4. This may be to us a cloſe and determinative Teſt in this point of *Death-Bed Repentance*; If our Repentance be ſuch, and ſo real; that it is not a *Lamp* of Profeſſion only, but *Oyl in the Veſſel*, that will bear up the *going forth to meet the Bride-Groom*; and that we are ready, and have not our *Oyl to Buy*, but can *enter* with *Him* into *the Wedding*, before the *Door be ſhut*; This, how late ſoever it may ſeem, is *Repentance to Salvation, and not to be Repented of*, and ſhall be with *Chriſt in Paradiſe*.

Such a Repentance, when the Spirit goes out of the Body, will be before-hand entred *into that within the Veil*; whether the *Fore-runner being for us entred* Miniſters in the *Holy of Holies*, not made with Hands; in that *Sanctuary*, which the *Lord* hath *pitched*, and *not Man*; in that *more perfect Tabernacle*; *that is to ſay, not of this Building*; a *High-Prieſt for ever, after the Order of Melchiſedec*; a *Saviour to the utmoſt, or to All Perfection*. He fills up with the valew of his own *Sacrifice* and *Interceſſion*, and by the *Power of his Endleſs Life*, whatever is wanting in the Repentance, He hath given; either in regard of its Valew as being ſo Late, and in the Refuſe

fuſe of Life; or of the deep Rooting and Habituation, or of the abundant Fruits: and having *Apprehended*, the Spirit He enables it *in a Moment*, in *the twinkling of an Eye*, every way enables it to *Apprehend that ſtate* of Holineſs, which agrees to the Reſurrection of the Dead; firſt in the Life of Spirits with Himſelf; then in the Raiſing the *Body Incorruptible*. For this appertains to his *Melchiſedecian Prieſt-hood*, wherein He is now; and wherein He is *King of Righteouſneſs*, *King of Peace*, a *Prieſt* ſet *down on the Right Hand of the Majeſty on High*.

If therefore the Repentance be ſuch, as He, as this *Great Prince* hath given; There is in it a *Coming to God by Him*, and then his *Salvation* is to all *Perfection* to it; For as going into the Heavens in his Spirit, He took in his Paſſage this Prey, the Dying Malefactor out of the Mouth of the Lyon; So as He pleaſes, out of the ſame Power, the *power of the Dog*, He reſcues thoſe Souls that he hath made dear to Himſelf; for He living ever, quickens whom He will, and He can by his Spirit ſeal this his Grace in a Moment.

For this *Great High Prieſt-Hood*, being the *Eternal Prieſt-Hood of Chriſt*; whatever is ſaid of Him, as a *High-Prieſt*, muſt be ſaid of Him, as this *High-Prieſt*, which He is alway, or without leaſt Intermiſſion: And as ſuch an *High-Prieſt* therefore it is, that He *ſuccours the Tempted*, being in *All things Tempted*, as we are, yet without Sin; now even as his Great *Temptation* was at *Death*; yet without the Sin of having deferred his *ſtrong Cries* and *Supplications* to Death, though then He was moſt Earneſt: He can therefore

fore Succour, and be infinitely Compaſſionate, even to thoſe who are Tempted, though with, and in this Sin of having delay'd Repentance to the laſt. They therefore, whom He graciouſly moves to it, may *come*, even then, *boldly to the Throne of Grace*, and *obtain Mercy*, and *find Grace*, even in this *juſt Seaſon*, and as it were indiviſible Point of Time: *Theſe Things I write*, that we may *not Sin* this *Great Sin of Delaying our Repentance* to the laſt; But if any Man do *ſo Sin*, we have this *Great High-Prieſt over the Houſe of God*; an *Advocate*, and a *Propitiation*; and if ſuch a one be under his Charge, and *given to Him* by God, He is a *Faithful* and a *Merciful High-Prieſt*: He is therefore Faithful, becauſe Merciful to make *Reconciliation*, and to Succour in ſo great a Temptation, as even This is: This He can do, becauſe He is a Fore runner within the Veil; and by his Blood appears, as he that hath obtained Eternal Redemption, a Redemption always ready.

This is the great Security and Cordial againſt the Fear of Death in general, to the Saints and Servants of Chriſt; and if by its *Hyper-Pleonaſm*, its exceeding Abundance, and Affluence, it may and does over-flow to ſome, upon whom the *Grace of Chriſt Abounds*, much more where *Sin* hath ſo much *Abounded*: How great is this Miracle of Grace! But who? How few are they who ſhall thus Live? whom God and Chriſt will pleaſe to make thus to Live, When it is come to this; for if they are *Few* that are *Saved*, how much *Fewer* are the *Saved*, at this laſt Point.

Strive

Strive then to enter betimes at the ſtrait Gate; for many ſhall then *ſeek*; *at laſt of any Time*; *to enter in, and ſhall not be Able.*

There is too much of (eſpecially the Death-Bed) Repentance, at is Repentance of the *Lamp* only, that makes a ſhew only; that is but only of this World, and from beneath; which is able for once to give or yield a fair and lightſome Flaſh at parting with the World: But becauſe without a Treaſure to Enter into an Eternal Duration, That which is but a *Lamp*, fails in the very time of Tryal, and becomes *a Lamp put out in obſcure Darkneſs*. Let your Lamps be always Shining, and your Lights Burning, ſuch as are Able to be always ſo, and ſo to Shine even into Eternity.

Infer. 5. From what hath been ſpoken concerning the Great *Mourning* and *Repentance*, that ſhall be before the End of this ſtate of the World; even before the *pouring out of the Vials*, in that Miraculous ſtate of Things, that ſhall be after the *Apoſtacy* ended, and the *Kingdom of Chriſt* in Succeſſion; I conclude there ſhall be a *Death-Bed Repentance* of the World, if I may ſo call it; but after that, *viz.* in the time of the *Vials* we read of no *Repenting*, but a *Repenting not*; no more than in the ſtate of *Everlaſting Puniſhment*, in our general Apprehenſion of that State: even as *He that is Righteous*, ſhall be *Righteous ſtill*, that is, for ever *Righteous*, and in no poſſibility of for ever Falling from it; any more than from the Glory, and Happineſs of Eternity, in our General Notion of that State.

And

And this ſtrongly Argues to us the Poſſibilities of a *Death-Bed Repentance*; ſeeing all the Prejudices that lie upon and againſt a *Death-Bed-Repentance* now, lie againſt that late Repentance of the World; but yet it limits and guards againſt the Ordinarineſs and Eaſineſs of a *Death-Bed-Repentance* in General; in as much as this late Repentance is in a miraculous ſtate of things, *viz.* of the *Spirit poured* out; of ſuch a Glorious *Kingdom of Chriſt* come into its Succeſſion; and at the time when *our Lord* ſhall immediately *Come in his Kingdom.*

But then at the ſame time is cut off all poſſibility of Repentance after this Seaſon of Repentance; For as ſoon as the time of the Vials enters, all poſſibility of Repentance is fore-doom'd, as hath been ſaid.

Now this Late Repentance ſhall be excited and ſtirred up to by the *Preaching* of the *Everlaſting Goſpel*; and of this there were two great *Symbols* or *Figures* given in the very firſt Appearance of the Goſpel, *viz.* the *Apoſtleſhip* of *Paul*, who was, as hath been obſerved, *Born out of due Time* into that High *Miſſion*; agreeable to which is the *Preaching of the Everlaſting Goſpel*: and the *Repentance* of the *Dying Malefactor*, juſt as Chriſt was *entring into his Kingdom*; And they are each a *Hypotypoſis*, or *Pattern* for them who ſhall *Hereafter Believe on Him to Life Everlaſting*; and *Repent* with *the Repentance to Salvation*,

tion, never to *be Repented of*; and especially at that Great Futurity of the *Coming* and *Kingdom of Christ*, or the *Coming of Christ in his Kingdom.*

FINIS.

Books Printed for, and Sold by William Miller, *at the* Acorn *in St.* Paul's *Church-yard, where Gentlemen or others may be furnished with the best Collections, either in whole or in part, taking all the State-Matters, Church-Government, Sermons, Divinity or Humanity.*

In Folio.

ASSemblies Annotations, in two Vol.
Ainsworth's Annotations.
Book of Martyrs, in three Vol.
Ben. Johnson's Play, *Bartholomew*-Fair.
——His Staple of News.
——Devil is an Ass.
Boyle's Wall-Flower.
Charlton's Phisiologia, or a Fabrick of Science, Natural upon the Hypothesis of Atoms.

Down-

Downham of Juſtification.
Extravagant Shepherd, the Anti-Romance.
Elton on the *Coloſſians*.
Guſman's Life.
Goad's Aphoriſms and Diſcourſes of the Bodies Celeſtial.
Spaniſh Baud.
Herbert's Travels.
Heylin's Coſmography.
Heywood of Angels.
——His Love and Revenge, a Romance.
Jones on the *Hebrews*.
——His Reports.
Kellet's Miſcellanies of Divinity
Lloyd's Memoirs.
Orlando Furioſo.
Paræus on the *Revelations*.
Pryn's Hiſtory of King *John*.
Ramſey's Aſtrology.
Reconciler of the Bible.
Violet's Propoſals.
Venn's Military Diſcipline.
Ward on *Matthew*.
Biſhop *Wilkins*'s Real Characters.
Willet's *Sinopſis Papiſmi*, on *Geneſis* and *Exodus*.

In Quarto.

Allin's Scripture Chronology.
Arraignment of the whole Creature.
Barclay's *Argenis*, with the Cuts.
Ball againſt *Cam* of Separation.
Bolton's Works.
Belmon's Pieces.

Baxter's

Baxter's Works.
Brisket's Diſcourſe of a Civil Life.
Blunt's Voyage to the Levant.
Lord *Bacons* Eſſays.
Cradock's Knowledge and Practice.
Clark's Life of *William* the Conqueror.
——Black Prince.
——Sir *Francis Drake.*
Cooper's Heaven Opened, *Rom.* 8.
——Life and Death.
Carpenter's Pragmatical Jeſuit, a Comedy.
Declaration of Nuſances in Cities, Towns and Corporations, by Four Famous Sages of the Common Law, *Mounſon*, *Plowden*, *Manwood*; with the Reſolution of the Judges of Aſſize.
Dod on the Commandments.
——On the Sacrament.
——On the Lord's Prayer.
Dike on the Heart.
Digges Tectonicon, or the Art of Meaſuring.
Euphues Anatomy of Wit.
Engliſh, *Spaniſh*, Pilgrim, by *Wadſworth.*
——Second Part or further Obſervations.
Eſſex's Ghoſt.
Engliſh Villain.
Extravagant Shepherd, a Comedy.

Gullimeas Midwifry.
Goſt, or the Woman wears the Breeches.
Heywood's Life of *Henry* the Fourth.
——Life of *Edward* the Sixth.
Hooker's Souls Preparation for Chriſt.
——Souls Humiliation.
——Souls Ingrafting in Chriſt.
——Souls Exaltation.
Hiſtory of King *Arthur*.
Hiſtory of Precious Stones.
Jackſon's Concordance to the Bible.
Killigrew's Conſpiracy, a Tragedy.
Leigh's Saints Reſt.
Mereton's Sermon before the King. 76
Medice cura teipſum, or the Apothecaries Plea againſt Dr. *Chriſtopher Merret*.
Du Moulin's Moral Reflections on the Number of the Elect.
——Appeal.
——Conformity of the Diſcipline and Government of Independents, to that of the Ancient Primitive Chriſtians.
——Account of the ſeveral Advances the Church of *England* hath made towards *Rome*.
Papiſts Younger Brother, or the Vileneſs of *Quakers* detected.
Squier on the *Theſſalonians*.

Struther,

Struther, on King *David*'s Choice.
Sibbs his Fountain opened.
Thomas of *Reddings* Hiſtory.
Tarlton's Jeſts.
Fiſhing-Tables.
Sir *Hen. Vane*'s Retired Mans Meditations.
Voyage of the Wandring Knight.
Weemes Works.
Webſter, The Judgment Set, the Books Opened.

15795. *A Collection of State-Matters, in all Volumes, as,*

ACTS of Parliament. Anſwers for and againſt one another. Advices. Apologies. Army for and againſt. Appeals. Animadverſions. Articles of War and Peace. Allarms. Accounts. Addreſſes. Agreements. Arguments. Almanacks. Biſhops for and againſt. Charges of High-Treaſon. Conſiderations. Collections of Papers. Characters. Conferences. Commiſſions. Caſes. City Affairs. Catalogues of all ſorts. Decrees. Declarations. Deſires. Diſcourſes. Diſcoverers. Dialogues. *England*, ſeveral ſorts *Engliſh*. Fights, divers. *France*.

Good Old Cauſe. Grand Caſes. *Great Britain.* Hue and Cries. Hiſtories. Impeachments. Inſtructions. *Ireland.* Intereſt. Divers Informations. Kings. Knights. Liſts. Levellers. Letters. Majeſties. Meſſages and Anſwers. *Lilborne*'s Tracts. Mercuries. Monarchy. Myſteries. Memorials. Murders. News of moſt ſorts, as alſo to ſupply Gentlemen that want any *New Years Gifts. Needham*'s Tracts, Narratives. *New England,* no Proteſtant Plot, all the Grants, Obſervations, Orders, Ordinances.

Parliament, for and againſt. Proclamations. Plots. Proteſtations. Plain *Engliſh* Proverbs. Problems. Politick Powers. Propoſitions. Pleas. Preſent States. Proceedings. Papers. Petitions. Peace. Princes. Tracts. Queſtions. Queries. Relations. Reply. Reaſons. Repreſentations. Royaliſts Defence. Reſolutions. Replications. Remonſtrances.

Sedgwick. Strafford. States. *Stubbs.* Speeches. Tryals. Travels and Voyages. Treatiſes. Tranſactions. Triumphs. Treaſon. Teſts for and againſt. Votes of Parliament. *Vox Populi, Cœli, Regis, Dei. Civitas Plebis Militis Clamantis.* Vindication. Victories. War. Warnings.

3578.

3578. *Church-Government and Divinity.*

Articles of Religion. Viſitation. *Bagſhaws. Burtons. Baxters. Bayly.* Baptiſm for and againſt it. Callings. *Cotton. Craftons. Cannes.* Confeſſions of Faith ſeveral. Church Affairs. Caſes. Diſcourſes. Dialogues. Duties. Exhortations. Eccleſiaſtical Diſcipline. *Edward's* Epiſcopacy.

Forms of Church-Government. Forms of Prayer. *Gallaſpie. Gilbert. Gerre. Gauden. Goodwins. Heylins. Hammonds. Hall.* Independency. Indulgencies. King *James.*

London Miniſters, Liberty of Conſcience. Liturges for and againſt. *Mather. Marten.* Majeſties. Non-Conformiſt. *New-England. Owen's* Ordination, for and againſt. *Pearſon.* Pleas. Presbytery. Propoſals. *Pagitt. Penington.* Injunctions. Queries. Queſtions. Reformation. Reaſon. Replies. Synod of *Dort.* Articles. Sacrament. *Smectymnus. Smith. Sherlock. Sprat.* Sufferage of the Divines of *Great Britain. Stewart.* Scandalous Miniſters, *Saltmarſh.* Sabbath, for and againſt. *Taylor's* Teſtimonies, Toleration, Tythes for and againſt. Vindications. *Uſher's. Vickers. Whitfield. Wickens. Warmſtry.* Wilkins. *Webſter. Walker.* Several Tracts.

3472. *Sermons on moſt Occaſions, as,* Aſſizes, Artillery, Chriſtmaſs, Paſſion, Reſurrection, Funerals, Feaſts, Fifths *of* November, Conſecration, *Thirtieth of* January, *Twenty ninth of* May, Latine Viſitation, Weddings, *&c.*

Ailsbury, Andrews, Abbot, Adams, Aſhe, Arrowſmith, Aleſtry, Anneſley, Baxter, Burnet, Burroughs, Bould, Beveridge, Burgeſs, Bonde, Bridge, Byfield, Burton, Barker, Brinſley, Bagnes, Bolton, Bagſhaw, Benefield, Bowles, Bayley, Brookes, Barnes.

Calamy, Cleynell, Cooper, Clarke, Caryl, Caſe, Cotton, Carter, Carpenter, Coleman, Biſhop of *Cheſter, Cawdrys. Dod* and *Clawer, Dells, Downame, Duglas, Duppa, Donne, Dike Durham. Eſtwicke, Edwards, Ellis, Elborrough,* Biſhops of *Ely, Exeter.*

Fathers, Faircloth, Featly, Fuller, Fullwood, Ford, Fawkner, Farmer, Freeman, Flower. Goodwins, Gatakers, Gouges, Gores, Gee, Glanvill, Gardiner, Griffeth, Gauden, Gell, Gregory, Geree, Gilbert, Good, Gillaſpie. Homes, Holdſworth, Hering, Hodges, Hornes, Hickeringalls, Heſketh, Hughes, Dean *Hardys, Henderſon, Herle, Horton,* Biſhop of *Hereford.*

Joynes,

Joynes, Jackſon, Jeſſop, Jenkins, Jacombs, Johnſon, Jeanes, Knell, King, Kentiſh, Kidder. Love, Lawrence, Laud, Loyd, Littleton, Lincoln, Locker, Lyford, Biſhop of *London, Lightfoot. Marſhall, Mede, Maynard, Mocket, Maine, Meriton, Maſon, Moore, Meggott, Newcomen, Nevill, Owen, Preſton, Palmer, Pierce, Poole, Patrick, Reynolds, Reading, Ramſey, Richardſon, Randol, Rutherford.*

Sutton, Stoughton, Sterry, Scott, Spurſlow, Biſhop *Stillingfleet, Strong, Smith, Sibbs,* Biſhop *Sheldons* Sermons for Fire, and Ninth of *September*; *Slator, Staunton, Seaman. Taylor, Temple, Turner,* A. Biſhop *Tillotſon,* Biſhop *Uſher, Valentine, Vinnes, Vennings* Viſitation. *Wheatley, Whitaker, Watſon, Wilkinſon, Woodcocks, Walker, Warren, Ward, White.*

5693. *Humanity of Several Sorts, as, Huſbandry, Hiſtories, Law,* Lilly, L'Eſtrang, *Phyſick* and *Surgery, Playes, Poetry, Popery for and againſt, Propheſies, Schools, Sea, Trade, Uſury and Witchcraft Books,* &c.

158. Catechiſms of ſeveral Sorts.

Octavo Large and Small.

Arcana of Aſtrology.
Archer's every Man his own Doct-
A New Light to Alchymy.
Ball's Catechiſm.
Burrough's Spots of the Godly and Wicked.
Bernard's Seven Golden Candleſticks.
Boteler's Art of War.
Bagſhaw's Rights of the Crown.
Bunworth of the French Diſeaſe.
Bradley's Grounds of Chriſtian Religion.
Bramhall's Loyal Prophet.
Buſcon's Life.
Baſire of Sacrilege.
Baxter's *Cain* and *Abel.*
Betto de Ortu & Natura Sanguinis.
Beverly's Great Soul of Man.
Counteſs of *Arundel*'s Secrets.
Childrens Dictionary, *Latin* and *Engliſh.*
Continuationof Sir*Philip Sidney*'s Arcadia.
Cotton on the Covenant.
Biſhop*Downam*'s Abſtract on Command.
Drake Revived.
Dent on the Revelations.
—— of Repentance.
Drake's Bar to Sacrament.
Daphnis and *Chloe*, a Romance.
Emblems Divine, Moral, Natural and
Hiſtorical. *Ench-*

Enchiridion of Fortification.
Epicurus's Morals.
Elborow on the Common-Prayer.
Ferne on the Romans.
Ferrarius's Epiſtles.
Fort Royal of the Scriptures.
Franclin's Orthologia.
Grace leading to Glory.
Gouge's Word to Sinners and to Saints.
—— Catechiſm.
Gundebert, a Poem.
Government of the Tongue.
How's Delighting in God.
—Bleſſedneſs of the Righteous.
—Marks of Salvation.
Hopton's Concordance of Years.
Holyday's Satyr on *Juvenal*.
Hooper on the Commandments.
Heywood's Dialogues and Dreams.
Hill's Cateches or Principles of Religion.
Hiſtory of the Great *Mogul*.
Hippocrates Aphoriſms.
Herbert's Child-bearing Women.
Hume's Stedfaſt Chriſtian: Being a Perſwaſive to Conſtancy in the True *Proteſtant* Religion, againſt all Objections, Temptations, Oppoſitions and Sollicitations to the contrary.

Harrington's

Harrington's Art of Law-giving.
Heath's King *Charles* the Second's Glory.
—— Loyal Engliſh Martyrs.
Hiſtory of *Daphnis* and *Chloe*, Thorny.
Juan de Luan, Spaniſh and Engliſh Grammar.
Juſtini Hiſtoria.
Jewel's Golden Cabinet of Treaſure.
Idol of the Clowns: Or *Wat* the *Tyler.*
Janua Linguarum Reſerata.
Knolly's Rudiment of the Hebrew Grammar.
— Parable of the Kingdom of Heaven.
Kerhuel Eloque Rhetorick.
Lower *de Corde.*
Latin Apprentice made Free-man.
Loves Dominion.
Lucius Florus in Engliſh.
Leſpines Three Treatiſes of Comfort to the Sick againſt the Fears, of Death, of the Reſurrection.
Ladies Calling.
Merry Drollery Compleat: Or, a Collection of Jovial Poems, Merry Songs and Witty Drolleries.
Monarchy Aſſerted, in a Conference at *White-hall*, with *Oliver* late Lord Protector, and a Committe of Parliament.

Moral

Moral Philoſophy.
Moriſon's Everlaſting Goſpel.
Matthews's Miſſia Magnified.
Nomenclatura Grammar, Lat. and Engl.
Natural and Artificial Concluſions.
Naſmith's Divine Poem.
Ovidii Epiſtolæ, Lat.
—— Art of Love, Engliſh.
—— *De Triſtibus*, Engliſh.
Ramſey of Poyſon.
Ranſom of Time, being Captive.
Roxana Tragædia.
Solomon's Proverbs, Latin and Engliſh.
Scudder's Chriſtians daily Walk in Holy Security and Peace.
Smith's *David*'s Bleſſed Man.
—— *David*'s Repentance.
School of Vertue.
Shakeſpear's Rape of *Lucrece.*
Shepheard's Office of Conſtable.
Sharp's Art of Midwifery.
Shelton's Tachygraphy, Latin.
Syntaxis Eraſmiana.
Touch-ſtone of Truth.
Tallei Rhetorick.
Times Silver Watch-Bell.
Tymme's Deſcription of *Jeruſalem.*

Templum

Templum Muſicum: Or the Muſical Synopſis.

Ward of Wit, Wiſdorn and Folly, deſcribing the Nature, Uſe and Abuſe of the Tongue and Speech.

Twelves Large and Small.

Ariſtotle's Art of Rhetorick.

Biſhop *Andrews's* Pattern of Catechiſtica. Doctrin.

Abbot's Young Mans Warning-piece.

Ars Aulica or Courtiers Art.

Ameſius de Conſcientia.

——— *Coronis.*

——— *Medulla Theologia.*

——— *Bellarmine's Enervatus.*

Abernethie's Dignity and Duty of a Chriſtian.

Bolton's Prayers,—Helps to Humiliation.

Bradſhaw and *Hilderſham* on the Sacrament.

Barclæi Poemata.

——— *Euphorm*—*Argems.*

Brinſley's Rule of Life.

St. *Bernard's* Meditations.

Lord *Bacon* of Life and Death.

Corbet's Self-Imployment.

Corbyn's

Corbyn's Call to the Unconverted.
Biſhop *Cooper*'s Two Treatiſes.
——Dialogues between the Lord and the Soul.
Carpenter's Wicked Politician.
Cotton's None but Chriſt.
Capel of Temptations.
Coral and Steel their Vertue.
Cato Major of Old Age.
Clark's Looking-glaſs for Perſecutors.
——Duty of every one that intends to be Saved.
—— Comfort.
——Life of Mrs. *Clark*.
—— Phraſes.
—— *Formulæ Oratoriæ*.
Combachii Metaphyſicorum.
Dent's Path-way to Heaven.
Doctrin of the Bible.
Engliſh and French Cook, Compleat.
——— Dictionary.
Father's Bleſſing.
—— Legacy.
Fettiplace's Chriſtian Monitor.
—His holy Exerciſes of Heavenly Graces.
—Sinners Tears.
Fuller's good Thoughts in bad Times.
Granada of Prayer and Meditation.
Golden Mean.

Garden

Garden of Spiritual Meditations, or Flowers
Garbutt on the Resurrection.
Help to Prayer.
Hinshaw's Meditations.
Holy Sinner.
History of the Bible.
Heavenly Academy.
Herl's Wisdom's Tripos.
Help to Prayer. *T. V.*
History of Thieves.
Instructions for Noblemen.
Jefferies New-Years Gift
Ignoramus.
Countess of *Kent*'s Manual.
King's Works in French.
Leach's Grammar Question.
——— Grain of Salt.
Lucius Servius's Serious Pastime.
Lucius Florii Stadii.
Lessius's Right preserving Life and Health to Old Age.
Martial's Epigrams, *Busbey.*
Mothers Blessing.
——— Legacy.
Midnight's Trance.
Moral Practice of the *Jesuits.*
Meditations Divine and Moral. *Tuck.*
Norden's

Norden's Poorman's Reſt.
Penſive Mans Practice.
Oxford Jeſts.
Owen's Epigrams.
Practice of the Faithful.
Parr's *Abba* Father.
Practice of Piety.
Pink's Tryal of a Chriſtian Growth.
Preſton on the Sacrament.
——Doctrin of Saints Infirmity.
Pacii Logica Rudimenta.
Pelham's Meditations.
Petter's Legacy to his Daughter.
The Tryal of Sheriff *Cornish*, in *Folio.*

18936. *Broad Sheets.*

Rich's Pen's Dexterity in Short hand.
Divine Examples of God's Severe Judgments upon Sabbath-Breakers, in their Unlawful Sports: Collected out of ſeveral Divine Subjects, *viz. H. B.* Mr. *Beard*, and the *Practice of Piety.* A fit Monument for our preſent Times.

A Brief Remembrancer,: Or, The right Improvement of C[illegible]iſt's Birth-day.

A Second Sheet of O[illegible] Mr. *Dodd*'s Sayings: Or, Another Poſie gather'd out of Mr. *Dodd*'s Garden.

Hunting

Hunting for Money, the Firſt Part.
—Match for Money. The Second Part.

Vennings Allarm to Unconverted Sinners.

Muſe's Fire-works upon the Fifth of *November*: Or, The Proteſtant Remembrance

Perkins's Whole Duty of Man.

Mr. *Richard Baxter*'s Serious Sayings concerning the great duty of Charity.

Biſhop *Hall*'s Sayings concerning Travellers to prevent Popiſh and Debauched Principles.

Bacchanalia Cœleſta: A Poem in praiſe of Punch.

21459. Other Broad Sheets, and Sheets on ſeveral Subjects.

12796—As alſo in Half ſheets.

F I N I S.